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*Axiomatics: The Apparatus of  
Capitalism*

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Degree of Ph.D.  
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## Acknowledgements

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## Declaration

The following is a list of chapters from *Axiomatics: The Apparatus of Capitalism* that are published in abridged form:

Chapter III: 'The Stratification of the World-Economy', in *Must We Burn Sade?*, Deepak N Sawhney (ed) (NJ: Humanities Press, 1997)

Chapter IV: 'Geopolitics: Antisystemic Movements of Resistance', in *Gilles Deleuze and Minoritarian Becomings*, Dorothea Olkowski (ed) (forthcoming, 1997)

Chapter V: 'Palimpsest: Toward a Minor Literature in Monstrosity', *The Difference of Deleuze*, Keith-Ansell Pearson (ed) (London: Routledge, 1997)

Certain sections of the thesis have been presented at conferences, most notably:

'Biocapital', presented at Culture and Identity: City, Nation, World, Second *Theory, Culture and Society* Conference, Berlin, 10-14 August 1995

'Geopolitics: Antisystemic Movements of Resistance', presented at the 19th annual meeting for The International Association for Philosophy and Literature: Virtual Incorporations, Textual Spaces, Villanova University, Pennsylvania, USA May 10-13 1995

'Capitalism, Schizophrenia, and Geopolitics', presented at Difference Engine workshop, University of Warwick, March 16 1995

'Cyberpocalypse Now', presented at The Inhuman conference, University of Central Lancashire, June 25 1994

## Summary

The thesis critically appropriates the collaborative philosophy of Gilles Deleuze and Félix Guattari to argue that the general tendency of capitalism is towards the disintegration of high-level control structures (for instance, the nation-state). This disintegration does not entail a movement towards total chaos or anarchy. I argue that capital generates its own guidance mechanisms, but ones that act at a low-level, and respond flexibly to changing conditions (an instance of micro-politics). One of the difficulties of this project stems from the fact that the canon of philosophical discourse itself operates as a high-level control structure. In Marx, the development of capital is controlled by a secularized Hegelian dialectic that determines the outcome of capital in socialism. For Freud, the low level organization of the unconscious is subjected to high-level control through the universality of the Oedipus complex. By addressing the need for new philosophical instruments to understand capitalism, the thesis produces critiques of Marx and Freud, and advances a philosophy of economics by examining the function of axiomatics. Moreover, in critiquing presupposed structures (for example, the unconscious as a theatre of representation), the thesis argues for an immanent system (*multiplicity*) of interaction within capitalism.

The research undertaken to complete the thesis has consisted of contemporary experiments in complexity theory, and current socio/economic analyses of labour markets. Of particular interest has been the current de-industrialization that has taken place in the west coast of the United States. With the influx of a periphery into the core area of Los Angeles, the current role of urban politics and *minor* literatures (most notably Shakur's autobiography) unleash *desire* into the circuit of the city. I conclude with a re-examination of micro political/economic movements that have manifested themselves into the economy of Los Angeles. By *decoding* locally impoverished economic and cultural sectors, emergent properties have sprouted by realigning subversive activity onto the apex of capital (an immanence to capitalist processes).

### Key to Abbreviations

The following is a key, unless otherwise indicated in the body of the text, to the reference material used in the thesis. In order to assure consistency of the material cited in the thesis, I have kept to the original spelling that appears in the texts. For a complete reference guide please refer to the bibliography.

- A**            *Axiomatics*, Robert Blanché
- ACCM**        *Attitudes, Chaos and the Connectionist Mind*, Richard Eiser
- AO**            *Capitalism and Schizophrenia*, vol.1, *Anti-Oedipus*, Gilles Deleuze & Félix Guattari
- ATP**         *Capitalism and Schizophrenia*, vol.2, *A Thousand Plateaus*, Gilles Deleuze & Félix Guattari
- B**             *Bergsonism*, Gilles Deleuze
- C**             *Complexity: The Emerging Science at the Edge of Order and Chaos*, Mitchell Waldrop
- 'CAL'**        'California Rages Against the Dying of the Light', Richard Walker
- 'CAP'**        'Capitalism: A Very Special Delirium', Gilles Deleuze
- CC**            *Civilization and Capitalism 15th – 18th Century: The Wheels of Commerce*, vol. 2, Fernand Braudel
- CCC**         *Civilization and Capitalism 15th - 18th Century: The Perspective of the World*, vol. 3, Fernand Braudel
- CI**            *Capital*, vol. I, Karl Marx
- CIII**         *Capital*, vol. III, Karl Marx
- CIF**         *Commerce International. La Fin des Avantages Acquis*, Gerard Lafay & Colette Herzog
- CLU**         *Communists Like Us*, Félix Guattari & Antonio Negri
- CQ**            *City of Quartz: Excavating the Future in Los Angeles*, Mike Davis



- 'CRC'** 'The Chinese Road to Capitalism' Richard Smith
- 'CYC'** 'Cyberwar is Coming!' John Arquilla & David Ronfeldt
- DIA** *Dialogues*, Gilles Deleuze & Claire Parnet
- DOE** *The Death of Economics*, Paul Ormerod
- DR** *Difference and Repetition*, Gilles Deleuze
- DRC** *Dreaming the Rational City: The Myth of American City-Planning*, Christian Boyer
- E** *Ethics*, Baruch Spinoza
- EBRCR** *Economics, Bounded Rationality and the Cognitive Revolution*, Simon Herbert
- 'EC'** 'Energumen Capitalism', Jean-François Lyotard
- EP** *Expressionism in Philosophy: Spinoza*, Gilles Deleuze
- ES** *Empiricism and Subjectivity: An Essay on Hume's Theory of Human Nature*, Gilles Deleuze
- 'EYW'** 'Everywhere You Want to Be: Introduction to Fear', Brian Massumi
- F** *Foucault*, Gilles Deleuze
- FLE** *First and Last Emperors*, Kenneth Dean & Brian Massumi
- G** *Grundrisse*, Karl Marx
- 'GEAP'** 'The Global Economy as an Adaptive Process', John Holland
- GG** *Geopolitics and Geoculture: Essays on the Changing World-System*, Immanuel Wallerstein
- GM** *On The Genealogy of Morals and Ecco Homo*, Friedrich Nietzsche
- 'HMH'** 'Homes: Meshwork or Hierarchy?', Manuel Delanda

- 'IENT'** 'The Informational Economy and the New Internal Division of Labor', Manuel Castells
- 'IP'** 'Intellectuals and Power: A Conversation Between Michel Foucault and Gilles Deleuze', Michel Foucault
- K** *Kafka: Toward a Minor Literature*, Gilles Deleuze & Félix Guattari
- KMSW** *Karl Marx: Selected Writings*, edited by David McLellan
- L** *Libido: The French Existential Theories*, Alphonso Lingis
- LC** *Late Capitalism*, Ernest Mandel
- LE** *Libidinal Economy*, Jean-François Lyotard
- LS** *Logic of Sense*, Gilles Deleuze
- LTC** *The Long Twentieth Century: Money, Power, and the Origins of Our Times*, Giovanni Arrighi
- M** *Monster: The Autobiography of an L.A. Gang Member*, Sanyika Shakur, aka Monster Kody Scott
- 'MAIM'** 'Markets and Anti-markets in the World Economy', Manuel Delanda
- 'MND'** 'The Myth of the New Deal', Ronald Rodosh
- MR** *Molecular Revolution: Psychiatry and Politics*, Félix Guattari
- MT** *Macchina Tempo*, Antonio Negri
- 'NOL'** 'Nonorganic Life', Manuel Delanda
- 'NWW'** 'The Next World War: World System Cycles and Trends', Christopher Chase-Dunn & Bruce Podobnik
- OC** *Order Out of Chaos: Man's New Dialogue with Nature*, Ilya Prigogine & Isabelle Stenger
- PG** *Postmodern Geographies: The Reassertion of Space in Critical Social Theory*, Edward Soja

- PWE** *The Politics of World-Economy: The States, The Movements, and The Civilizations*, Immanuel Wallerstein
- SDBP** 'The Society of Dismembered Body Parts', Alphonso Lingis
- SP** *Speed and Politics*, Paul Virilio
- SS** *Society of the Spectacle*, Guy Debord
- 'TCC'** 'The Challenge of Complexity', Ilya Prigogine & Peter Allen
- TCCDM** *Thinking in Complexity, The Complex Dynamics of Matter, Mind, and Mankind*, Klaus Mainzer
- TD** *The Theatre and Its Double*, Antonin Artaud
- 'TGM'** 'The Geology of Morals: A Neo-Materialist Interpretation', Manuel Delanda
- TKM** *The Thought of Karl Marx*, David McLellan
- 'UC'** 'Beyond Blade Runner: Urban Control and the Ecology of Fear', Mike Davis
- UG** *A User's Guide to Capitalism and Schizophrenia*, Brian Massumi
- 'VEESR'** 'Virtual Environments and the Emergence of Synthetic Reason', Manuel Delanda
- WAIM** *War in the Age of Intelligent Machines*, Manuel Delanda
- WIP** *What is Philosophy?*, Gilles Deleuze & Félix Guattari
- 'WKLAI'** 'Who Killed Los Angeles? A Political Autopsy', Mike Davis
- 'WKLAIi'** 'Who Killed Los Angeles? Part Two: The Verdict is Given', Mike Davis

## Thesis Outline

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# Introduction

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A theory is exactly like a box of tools [...] It must be useful. It must function. And not for itself. If no one uses it, beginning with the theoretician himself (who then ceases to be a theoretician), then the theory is worthless or the moment is inappropriate. We don't revise a theory, but construct new ones; we have no choice but to make others [...] A theory does not totalize; it is an instrument for multiplication and it also multiplies itself. It is in the nature of power to totalize and it is your position, and one I fully agree with, that theory is by nature opposed to power. As soon as a theory is enmeshed in a particular point, we realize that it will never possess the slightest practical importance unless it can erupt in a totally different area (Foucault, 'IP', p.208).

The primary importance of Deleuze and Guattari's joint work is in their analysis of capitalism. Of particular interest for this study is the displacement of internal Third Worlds into the Centre of the capitalist world-economy, a cartography of a core power and peripheral zones. By addressing the issues that are involved in this study, the introduction will provide a general overview of the problems concerning internal Third Worlds, and will discuss certain writers that have an important role in this study.

The conversation reported in the above excerpt, on the role of intellectuals in politics, took place between Gilles Deleuze and Michel Foucault on March 4 1972. In the same year, Gilles Deleuze and Félix Guattari published their critical thesis on psychoanalysis, marxism, structuralism, and capitalism: *L'Anti-Oedipe*.<sup>1</sup> Between this first volume of *Capitalisme et Schizophrénie* and the second—*Mille Plateaux*, which was published in 1980—Deleuze and Guattari also waged their positive critique against the canonical interpretations of Franz Kafka. *Kafka: Pour une littérature mineure* (1975) set the agenda for re-evaluating traditional psychoanalytical interpretations of the author. By fragmenting transcendent, oedipalized notions within psychoanalysis, they set the stage for a *machinic becoming* in Kafka's work. The machinic becoming

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<sup>1</sup>As Lyotard notes: 'In spite of its title, *Anti-Oedipus* is not a critical book. Rather, like the *Anti-Christ*, it is a positive, assertive book, an energetic *position* inscribed in discourse [...]' ('EC', p.11).



is a positive *assemblage* that bifurcates within a political, as well as an economic, arena of *immanence*: a minor literature. The two forces of the political and economic are inextricably entwined. Immanence has to be distinguished from transcendence, for the former is matter in the play of forces. To designate the latter, namely transcendence, '[...] is to fabricate a beneficent God to explain geological movements' (Deleuze & Guattari, *ATP*, p.3). Their last joint work, *Qu'est-ce que la philosophie?* (1991), is in certain respects a summation of their venture in *Capitalism and Schizophrenia*. However, there is a sombre ingredient to the text, a mode of thought unprecedented in their earlier books.<sup>2</sup> *Qu'est-ce que la philosophie?* portrays a movement of possibilities confronting thought on the edge of chaos: an operation within the framework of the Arts, Science and Philosophy.

In addition to Deleuze and Guattari's joint work, the writings of Braudel are of immense importance to understanding the complex relationship between capitalism and peripheral sectors that are drawn on the Earth, a topography of power Centres and Third World zones. The evolution of 'anti-market' forces that systemize the commodification of surplus-production are meticulously elucidated in Braudel's three volume set, *Civilization and Capitalism 15th – 18th Century*. Specifically, capitalism is not designated by particular stages of growth, as in the traditional view of economics, but rather through its ability to adapt to changing conditions: '[...] to slip at a moment's notice from one form or sector to another, in times of crisis or pronounced decline in profit rates' (Braudel, *CC*, p.433). The perspective of growth

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<sup>2</sup>I am thinking of the opening sentences penned by Deleuze to introduce *What is Philosophy?*: 'The question *what is philosophy?* can perhaps be posed only late in life, with the arrival of old age and the time for speaking concretely [...] It is a question posed in a moment of quiet restlessness, at midnight, when there is no longer anything to ask [...] There was too much desire to *do* philosophy to wonder what it was, except as a stylistic exercise. That point of nonstyle where one can finally say, "What is it I have been doing all my life?" had not been reached' (Deleuze & Guattari, *WIP*, p.1).

in the world-economy has traditionally based itself upon various stages capitalism has gone through in its path to 'maturity', a development resulting in 'true' capitalism. Braudel critiques the limitations posed by this thought that advocates capitalism's progressive and orderly growth to present day 'maturity'. Instead, Braudel excavates the sedimented elements that contribute to the formation of capitalism by analyzing the 'degrees of stratification' that have produced our economic history.<sup>3</sup> A genealogy of economics; Braudel's thesis of capitalism is found in the capturing of intensity by the strata (capitalism), an operation that propagates a core zone from which all flows of captured intensity are developed. Braudel's influence in this study is found in the analysis of Centre zones: the function of power and its relationship to the commodification of the Earth. Capitalism is always associated with power structures that axiomatize peripheral masses into quantifiable zones. In appropriating Braudel's thesis of the Centre in the capitalist matrix, I also use the writings of Wallerstein. Wallerstein's work concerns itself with contemporary power structures that systemically monopolize desiring-production back into the Centre. The historical system that Wallerstein employs to isolate developments within the capitalist world-economy is similar to Braudel's. More importantly, Wallerstein's diagram of *antisystemic movements of resistance* plays a crucial role in this study's mapping of heterogeneous assemblages that resist the current power structures designed to axiomatize flows within a configuration of surplus-production. An instance of geopolitics, current antisystemic movements produce low-level interactions that decode

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<sup>3</sup>It would however be a mistake to imagine capitalism as something that developed in a series or leaps—from mercantile capitalism to industrial capitalism to finance capitalism, with some kind of regular progression from one phase to the next, with "true" capitalism appearing only at the late stage when it took over production, and the only permissible term for the early period being mercantile capitalism or even "pre-capitalism" (Braudel, *CCC*, p.621).



traditional models of socio-economic behaviour. Contemporary geopolitics concerns itself with the apparatuses of capture that suppress *minoritarian becomings* within the socius (Wallerstein, *GG*, p.68ff). The capacity to capture flows of production into homogeneous sectors on the surface of the Earth, is not only a continuation of Braudel's and Wallerstein's research, but it also provides this study with tools to map the current dynamics that veer the socius into diverse interactions. It is always a question of tracking desiring-production flows that leak from the strata.<sup>4</sup>

The strata sediment flows into blockages by building upon captured intensity, a layering upon layering of intensity that forms belts, interlinking the whole apparatus of capture to a power base: the capitalist world-economy (re)inscribing the Earth, the Centre zone. A re-inscription of *desire*, axiomatics are the regulating pathways and conduits that shape zones of the capitalist world-economy, bridging desire that traverses upon the Earth into commodified wholes, and creating internal Third Worlds in the midst of the Centre.

Many socio-economic authors have applied the formulations derived from Braudel's inquiry into the relationship between power and capitalism to their individual writings. The first part of this study investigates such work. Of particular interest for this study has been the examination undertaken by Delanda, concerning current models of power structures; and the conclusions he derives from bridging seemingly disparate discourses, such as complexity science and socio-economic history, into a cohesive and tangible theoretical trajectory of desire. Thus, Braudel's

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<sup>4</sup>After 500 years (the period that this has been going on) we have begun to reach a relatively high degree of commodification in the world-economy, a process whose configuration logically approaches an asymptote. As the process approaches the asymptote it becomes more and more difficult to solve middle-run problems; this kind of process has created the long-run so-called structural crisis that involves a long period of transition in which historical choices are wide open' (Wallerstein, *GG*, p.40). The relationship between Third Worlds and the Centre is fully developed in the latter half of the study.

emphasis of carefully gauging the historical attractors (flows) that sediment into molar formations, is taken up by Delanda's current research into self-organizing systems. Delanda's materialist investigation explores the relationship between attractors captured by the Centre, and the homogeneous sedimentations that inscribe on regions of the body without organs; and implementing the theoretical foundations provided by Deleuze and Guattari and Braudel, Delanda juxtaposes current complexity science with socio-economic analyses in the capitalist world-economy. For instance, by diagramming pathways the nation-State devises to capture intensity into homogeneous wholes, Delanda's *War in the Age of Intelligent Machines* examines the historical appropriation of the nomad war machine by the strata. The text utilizes the tools produced by Deleuze and Guattari to argue that cybernetic technology in warfare is imminent.<sup>5</sup> Moreover, in applying the tools provided by *A Thousand Plateaus*, in particular the concept of the *machinic phylum*, Delanda charts the particular attractors that determine the future behaviour of systems within specific mediums: 'figures of destiny' that have the potential to bifurcate the existing homogeneity of the Centre into potentially diverse set of relations.<sup>6</sup> Even though this study incorporates the theoretical foundation Delanda explicates through Deleuze and Guattari and Braudel, it nevertheless produces different conclusions than those suggested by Delanda. This is not to argue that Delanda's contribution to current socio-economic theory is invalid, but that there are limitations to the coordinates he develops within the concept of the

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<sup>5</sup>'The transfer of control from the body to the machine that marks the beginning of the evolution of software was part of the process, described by historian Michel Foucault in *Discipline and Punish*, of disciplining the body to increase its potential, while simultaneously reducing its mastery over its new acquired skills' (Delanda, *WAIM*, p.168).

<sup>6</sup>'I introduce the term "machinic phylum" to designate a single phylogenetic line cutting through all matter, "living" or "nonliving," a single source of spontaneous order for all of reality' (Delanda, 'NOL', p.138).

machinic phylum and the possibilities it presents for minoritarian becomings. While advocating Delanda's work throughout this study, I also elucidate the short-comings that are apparent with his research.

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The second half of this study devotes itself to specific empirical trajectories that are presently changing the relationship between the Centre zone and peripheral sectors into geopolitical movements. Geopolitics is the medium by which minoritarian assemblages converge with current socio-economic homogeneity, patterning new levels of interactions between the Centre and Third Worlds, redistributing transcendent 'spatial apartheid' into local compositions, and realigning ghettoized sectors within post-industrial capitalism. Geopolitics is situated within the cartography of the Centre and its internal Third World, bifurcating (molar) sequences of repression that systemically (re)capture desire within the stratification of the world-economy. By recoding desire into commodified wholes, the strata (capitalism) demarcate zones from which all flows are distributed from the Centre. The key to understanding the complex dynamics through which the strata reterritorialize flows of commodity production back into the capitalist world-economy, is to diagram contemporary, geopolitical systems that resist the molar striation of space. The coordinates that produce a topography within the boundaries of a city are the layering upon layering of intensity, building-block segments that separate desire from itself: a core zone with internal Third Worlds.

Having set up a theoretical system that specifically deals with the perpetuation of capitalism in the world-economy in the first part, the latter part of the study focuses on areas of the Los Angeles region that are presently challenging the homogeneous



strata. In examining Los Angeles as the intersection of post-industrial capitalism (the Centre) and Third Worlds, this study applies the socio-economic formulations that are developed in the earlier part of the study to minoritarian becomings. The pragmatics of this approach are to deal empirically with socio-economic issues that minoritarian becomings are presently confronting. Thus, the second part of this study zooms into the city of Los Angeles, producing vivid accounts of present day interactions within the confines of the strata, documenting the assemblages that resist reterritorialization, and analyzing the socio-economic history that sediments desire into a systemic surveillance of the mass. It is essential to discuss power Centres, that perpetually recode systems of desire into block segments, to the study at hand; otherwise, a critique of the stratification of the world-economy limits itself to only abstract, theoretical problems. This brings us to Mike Davis, urban critic and Los Angeles historian, whose work is discussed at length in the second half of this study. The author of *City of Quartz: Excavating the Future in Los Angeles*, Davis levels a critique at the power Centres that isolate minoritarian becomings into a grid of ghettoized suppression.<sup>7</sup> Charting the history of class/racial segregation and power bases in Los Angeles, Davis engages in pragmatics similar to Braudel's discussion of the stratification of the world-economy: both authors demonstrate the genealogical axis that structure power bases around specific Centres; both specialize in mapping the intricate micro-fissures that crack the homogeneous Centre; and both trace the

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<sup>7</sup>'Welcome to post-liberal Los Angeles, where the defense of luxury lifestyles is translated into a proliferation of new repressions in space and movement, undergirded by the ubiquitous "armed response". This obsession with physical security systems, and, collaterally, with the architectural policing of social boundaries, has become a zeitgeist of urban restructuring, a master narrative in the emerging built environment of the 1990s. Yet contemporary urban theory, whether debating the role of electronic technologies in precipitating "postmodern space", or discussing the dispersion of urban functions across poly-centered metropolitan "galaxies", has been strangely silent about the militarization of city life so grimly visible at the street level' (Davis, *CQ*, p.221).

coordinates ('power lines') of the capitalist matrix that saturate desire into suppression. By tabling the apparatuses of capture that have shaped and developed contemporary Los Angeles since the city's birth (1781), Davis's micro history is within Braudel's global perspective of the capitalist world-economy. By fusing the two authors, this study focuses on aspects that are not covered by them individually; and by graphing the Los Angeles terrain, this study produces alternative strategies for minoritarian becomings within the stratification of the capitalist world-economy.

Davis's writings cover a wide spectrum of American socialist politics, spanning the historical suppression of labour (union) movements in open-shop Los Angeles, to surveying the evolution of edge cities that have resulted from the Angeleno 'white-flight', to covering regional movements that circumvent post-industrial 'depressions' arising from late capitalism, particularly, in South Central Los Angeles. Even though his approach to a socialist, socio-economic history is almost extinct in the contemporary west coast of the US, Davis, nevertheless, combines the gritty realism of Los Angeles with Hollywood film *noir*, producing an elegant treatise that foretells the future of cities to come. Unlike many boosters of Los Angeles that are blind to the existence of Third World zones in the city, Davis's agenda consists of the blue collar class that has been systemically pushed to the periphery by late capitalism's post-industrialism. This plane consists of African-Americans, Latin-Americans, Hispanics and a generally impoverished sector of the regional economy. To gauge the current micro-political movements in Los Angeles and the levels of geopolitical resistance that are present, this study appropriates a plethora of data and statistics to negotiate between what Davis argues is the current state of Los Angeles and what this study presents as low-level, minoritarian becomings. Moreover, by utilizing current data on

the socio-economics of Los Angeles, micro-political assemblages are not only located within the striated belts of the capitalist world-economy, but they also provide an analysis of the apparatus of capture.

The study also appropriates Deleuze and Guattari's minor literature, by mapping Sanyika Shakur's, aka Monster Kody Scott's, *Monster: The Autobiography of an L.A. Gang Member* onto the cartography of desire in South Central Los Angeles. The objective of zooming into Shakur's autobiography is to focus on the relationship the strata have to an individual, chronicling the movements that propagate the deterritorialization (coupled with a complementary reterritorialization) onto the apex of post-industrialization. The geopolitical immediacy of Shakur's writing-machine is the becoming-minoritarian, an economy of immanent desire that decodes the sedentary plane of stratification that posits a Universalization in advance. This locates the suppression of desire not only within the capitalist world-economy, but also in the socio-economic demarcation of race. Shakur's autobiography is the first-hand experience of internal Third Worlds in the Centre.<sup>8</sup> While Braudel and Wallerstein discuss, at length, the elements that create sedimentations on the surface of the Earth, Shakur's tale is told from the other end of this European, capitalist 'experiment'. By producing an immanent architecture that re-influences the strata with machinic potentiality, Shakur's South Central Los Angeles dismantles binary oppositions stored within the (historical) memory of the super-stratum. As the title suggests, Shakur's autobiography charts the initiation rites into the gang world of Los Angeles; but the

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<sup>8</sup>'I have pushed people violently out of this existence and have fathered three children. I have felt completely free and have sat in total solitary confinement in San Quentin state prison. I have shot numerous people and have been shot seven times myself. I have been in gunfights in South Central and knife fights in Folsom state prison. Today, I languish at the bottom of one of the strictest maximum-security state prisons in this country' (Shakur, *M*, p.xiii).



importance of the text is explicated in the assemblage of becoming-monster, such as a wolf.<sup>9</sup> In designating a becoming, Shakur's 'Machine in Motion' is a tag, or geopolitical intensity, that functions to locate the molecular line of flight. Even though Shakur is presently confined to a maximum security prison in California, the machinic voices generated from his autobiography are the antisystemic movements of resistance that challenge the present homogeneity of the strata.<sup>10</sup>

Connecting Shakur to the authors discussed above is polemical, especially within academic discourse. And, yet, that is where his importance lies: having educated himself while serving his sentence(s) in prison, his writing is a journey into the myriad layers of captured intensity that keep us all bound to the strata. By cataloguing the striation of space to the reterritorialization of desire to the suppression of the *minor* in Los Angeles, Shakur's prison-writing communicates a machinic potentiality that is reminiscent of such authors as, de Sade, Genet and George Jackson. To produce a *perspective* on capitalism that sets limits to its growth by creating Third Worlds,<sup>11</sup> would be incomplete without witnessing the first-hand experience of an

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<sup>9</sup>Refer to Deleuze & Guattari, *ATP*, '1914: One or Several Wolves?' pp.26-38, for an extended discussion on becoming-wolf. Chapter IV briefly examines the function of becoming-wolf in relation to the stratification within psychoanalysis.

<sup>10</sup>'The F.B.I. and the rest of the authorities have the names of everyone who has ever been to Youth Authority in a huge data bank in Washington. When you go to state or federal prison, they simply update their data bank. If you get involved in anything they think is noteworthy—and everything is noteworthy to a hunter—they put it in your file in their data bank. They know what you may do long before it happens, as well as what you have the potential to do. Because gang actions are seen as self-destructive and not a threat to the security of this country, it's not necessary for them to stop you. But if you begin to question the right of those in authority or resist the chains that constantly bind you, then you'll be elevated as a security risk and more than likely put in the Agitators Index file. I've been in the Agitators Index since 1986' (Shakur, *M*, pp.321-322).

<sup>11</sup>Capitalism '[...] continually sets and then repels its own limits, but in so doing gives rise to numerous flows in all directions that escape its axiomatic [...] It does not effect the "conjugation" of the deterritorialized and decoded flows without those forging ahead; without their escaping both the axiomatic that conjugates them and the models that reterritorialize them; without their tending to enter into "connections" that delineate a new Land [...] we are referring [...] to the coexistence and inseparability of that which the system conjugates, and that which never ceases to escape it following

individual who surpasses such zones of suppression. To localize a trajectory of becoming in Shakur's South Central Los Angeles is the revolutionary potential that charts desire.<sup>12</sup> Shakur's minoritarian language is the capacity to deterritorialize Centres of power to a machinic becoming, to supplant zones of control to decoded desire, and to formulate a strategy... and, yet, he is confined to a solitary cell in Northern California...<sup>13</sup>

'Writing has nothing to do with signifying. It has to do with surveying, mapping, even realms that are yet to come' (Deleuze & Guattari, *ATP*, pp.4-5).

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lines of flight that are themselves connectable' (Deleuze & Guattari, *ATP*, pp.472-73).

<sup>12</sup>'It is this plasticity or viscosity that traces everywhere and nowhere the difference between political economy and libidinal economy, and owing to which in particular, a great savage configuration (a great apparatus)—for example—can be disinvested, pipes and filters can fall into obsolescence and the libido can be distributed differently in another configuration: it is thus in this viscosity that all revolutionary potential lies' (Lyotard, 'EC', p.26).

<sup>13</sup>'To break with the set, I'd had to draw on my well of strength and sum up the courage to step out of myself, my set, my learned ways and take an objective look at what was going on in the world around me. This had been neither easy nor comfortable. The process was slow, often obscured, and always painful. I'd had to look back beyond the good times and happy days to the tears and grief-stricken faces of mothers who had lost their children. I've found that unless you have children you'll never know what it's like to lose a child. I'd had to open my eyes and ears to hear the sounds of clips being pushed in and weapons being cocked, screeching car tires, running feet, the hunted and the hunters, the sudden blasts of gunfire; to see the twisted, lifeless bodies, the wounded still trying to run or crawl, the yellow homicide tape being strung, the tears over a family's lack of funds for a proper burial, the drugs, the alcohol, the angry faces—this process, the way of life for so many, repeated itself over and over. These are the scenes that contributed to my awareness: a firsthand knowledge of life and death on the lines of all-out war' (Shakur, *M*, p.376).

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# Chapter I

## Consuming the Future

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[...] Subjectivity is not necessarily uniform, but rather very differentiated. It is differentiated as a function of the requirements of production, as a function of racial segregations, as a function of sexual segregations, as a function of  $x$  difference, because the objective is not to create a universal subjectivity, but to continue to reproduce something that guarantees power [...].

Félix Guattari, interview (1985)

## I

The rule of continually producing production, of grafting producing onto the product, is a characteristic of desiring-machines or of primary production: the production of production (Deleuze & Guattari, *AO*, p.7).

[...] Breaks or interruptions are not the result of an analysis; rather in and of themselves, they are syntheses. Syntheses produce divisions. (ibid, p.41).

*Capitalism and Schizophrenia* is a machinic assemblage that dismantles homogeneous tiers (strata); a *pragmatics* rather than a claim to Truth, a model that activates processes of machinic production.<sup>1</sup> Its immanence is diagrammatic rather than textual: at variance with the transcendent apparatuses that have occupied the history of philosophy.<sup>2</sup> What is at stake is its functionality, a production of a plane (plateau) that perpetuates itself, a line that intersects with other machines of *desire*: molecular machine, writing machine, revolutionary machine...<sup>3</sup> In this chapter, we discuss various aspects of the apparatus of capture that stratifies desiring-production. Of particular interest is the function of minoritarian becomings in relation to the capitalist world-economy. By discussing the capture of Third Worlds into the Centre, we

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<sup>1</sup>Philosophy does not consist in knowing and is not inspired by truth. Rather, it is categories like Interesting, Remarkable, or Important determine success or failure' (Deleuze & Guattari, *WIP*, p.82).

<sup>2</sup>'There is no difference between what a book talks about and how it is made. Therefore a book has no object' (Deleuze & Guattari, *ATP*, p.4). See Deleuze and Guattari, *ATP*, p.141ff, for particulars surrounding the function of the diagram: 'The diagrammatic [...] does not function to represent, even something real, but rather constructs a real that is yet to come, a new type of reality' (p.142).

<sup>3</sup>Desire—desiring-production—is a compass used throughout *Capitalism and Schizophrenia*, as well as this study, to chart the (de)stratification of the world-economy and molecular (re)territorializations. Though other terms will be used to tag desire, such as 'gangs', 'assemblages', 'nomads', 'multiplicities', 'minor processes', 'antisystemic movements of resistance' and 'market exchanges', they nevertheless refer to the flux that is generated by desire: '[...] desire does not take as its object persons or things, but the entire surroundings that it traverses, the vibrations and flows of every sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire [...]' (Deleuze & Guattari, *AO*, p.292). And: 'To desire consists of this: to make cuts, to let certain contrary flows run, to take samplings of the flows, to cut the chains that are wedded to the flows. There is no meaning, no interpretation to be given, no significance' (Guattari, *Chaosophy*, p.76).



diagram the minoritarian as being a continuous process. In playing an important role in Deleuze and Guattari's writings, the minoritarian process is the zone of machinic becomings, a mapping of heterogeneous elements that *bifurcate* the layers of strata that bind desiring-production to a molarization.<sup>4</sup>

The strata depend upon the capture of desiring-production (machinic processes). An apparatus of capture thwarts flows of desiring-production and impedes them from leaking out of the social strata, an instance of axioms. The strata reterritorialize desiring-production, an overcoding of intensity. The strata are constellations of rigid and homogeneous links that coordinate and produce a global molarization, thereby allocating desiring-production as something above production itself. The capturing of desiring-production to a transcendent globalization is the (re)coding by the strata: 'To code desire—and the fear, the anguish of decoded flows—is the business of the socius' (Deleuze & Guattari, *AO*, p.139). The strata code and decode desiring-production in order to maintain an equilibrium between the fields of forces of the transcendent State, and in order to prevent intensity from bifurcating into

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<sup>4</sup>Bifurcations are important to Deleuze and Guattari's analysis of capitalism. They suggest that there are two types of change in capitalism: on the one hand, there are the incremental, gradual changes, an instance of variation; and, on the other, there are the sudden catastrophic changes of regimes. The second kind of change is what is at stake with bifurcations. By placing variation and bifurcation at opposite ends of the continuum of change, Deleuze and Guattari designate the different transformations that occur in the socius.

Bifurcations split homogeneous systems, or apparatuses of capture, into diverse, molecular elements. These transformations allow for the possibility of dynamic and creative movements to take place within the apparatus of capture. The primary importance of bifurcations lies in this process that challenges the configuration of the strata. By diagramming bifurcations within the socius, we can map assemblages that escape the coding mechanisms set up by the strata: '[...] the world of bifurcations represents the source of creativity and variability in nature' (Delanda, *WAIM*, note 9, p.236). The 'world of bifurcations' plays a crucial role in the analysis of internal Third Worlds that are placed in the Centre of the capitalist world-economy. The relationship that exists between the deterritorialization of the strata and the recapturing of desiring-production lies within this 'source of creativity'. '[...] The process of incarnating bifurcations into attractors and these, in turn, into concrete physical systems, has been given the name of "stratification": the creation of the stable geological, chemical and organic strata that make up reality' (ibid).

machinic potentiality (minoritarian assemblages): a bureaucracy of desire.<sup>5</sup> The compartmentalization and cellular partitioning of desiring-production erects a *judgement of God* by reterritorializing intensity to a categorization of life forms, stratified through the representations of genus and species.

Desire, however, is not representational but entirely productive; it is the machinic production of the *real*. Since desire, in its molecular usage, does not have an object, there is no differentiation between reality and desire. There is no ontological difference between desire and its effect, and at no level of analysis can there be a separation of desire from its production. 'There is no need to distinguish here between producing and its product' (Deleuze & Guattari, *AO*, p.7); desire is entirely positive and is the outcome of the machine: nothing is outside of what is produced.<sup>6</sup> Desire only becomes representational when the strata capture intensities into homogeneous units, an implementation that unifies minoritarian assemblages into globalized wholes. The capturing of desire is a resurfacing of production into tangible units of identity,

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<sup>5</sup>'[...] Codes continue to exist—even as an archaism—but they assume a function that is perfectly contemporary and adapted to the situation within personified capital (the capitalist, the worker, the merchant, the banker) [...] *flows of code* that are both interior and exterior to the machine, forming the elements of a technology and even a science' (Deleuze & Guattari, *AO*, p.232).

<sup>6</sup>Input and output are the binary operations of the connective synthesis, the particular assemblages of desire being equivalent to a *flow*. The flows are energetic or libidinal in continuously varying quantities. The binary series of input and output are the partial objects of the *primary process* in that there is a perpetual assemblage of desire. This being the *immanent* plane of the synthesis it details the partial usage of the connective axis. At no stage can the process be consummated as a self-sufficient global object on the *molecular* axis, as was evidenced by the earth being the first global and molar whole socius. This leads Deleuze and Guattari to clarify processes between the *non-specific* and *specific*, whereby the former is the molecular usage insofar as wholes are additive and the latter is the process of substituted wholes. The earth as *specific* entails a global molarization of its process of an endless stream of partial objects jumping to the end of the assemblage. In other words, it is an attempt to build from the start that which is going to be assembled (producing global objects from non-specific processes). 'If desire produces, its product is real. If desire is productive, it can be productive only in the real world and can produce only reality. Desire is the set of *passive syntheses* that engineer partial objects, flows, and bodies, and that function as units of production. The real is the end product, the result of the passive synthesis of desire as autoproduction of the unconscious. Desire and its object are one and the same thing: the machine, as a machine of a machine. Desire is a machine, and the object of desire is another machine connected to it' (ibid, p.26).

an apparatus of (re)coding. By stratifying desire into a global object, a unity emerges in advance insofar as desire becomes contingent upon what is libidinally available.<sup>7</sup>

Under the conditions of territorial production we find the first socius and the placement of the earth as something other than or above production.<sup>8</sup> The earth is seen as territorial or standing above itself. This is an attempt to collapse all machinic processes into transcendence. The transcendent usage of the synthesis is the presupposition of an outcome in advance of the flows connecting. The socius is the locus of transcendence since it develops from the notion of a social being (a global entity that accounts for production). Society is hierarchically organized as a substitute for the whole. Wherever there is a socius, there is a transcendent usage of desiring-machines.

The function of the strata fundamentally lies in their capacity to capture intensity for the purposes of composing a substituted whole from partial, molecular flows. This is achieved through transcendent command structures that bifurcate local variables of heterogeneous intensity into a genealogy of suppression—'[...] one suspects, we shall find a great deal of severity, cruelty, and pain' (Nietzsche, *GM*, p.64). One of the apparatuses of capture that is worth noting is the transcendent law that is inscribed (coded) and reinscribed (recoded) on the palimpsest of desire. The

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<sup>7</sup>See Table I for the differences resulting from the molecular and molar usage of desiring-production.

<sup>8</sup>'For there is no less an *economy*, an energetics in that which will regulate lineages and alliances and thus distribute the flows of intensity in concretions of roles, persons and goods on the surface of the socius, finally producing what is called the organization of savage society (an organism that is in fact never unified, always divided between the thousand poles of small, multiple organs, partial objects, libidinal segments [...])—no less an economy in the laws of kinship, no less an economy even in the distribution of the libido on the surface of the organless body, in the hooking-up of small, desiring, energy transforming, and pleasure-seeking organs, than in the economics and distribution of capital, no less of a producing-inscribing apparatus there than here' (Lyotard, 'EC', p.18).



palimpsest can be the body of 'The Penal Colony'—'[...] the penalty that writes both the verdict and the rule that has been broken' (Deleuze and Guattari, *AO*, p.212)—the prescription and the paradoxical aspect of writing the punishment upon the body, even through the letters will go unread by the guilty who is being punished. The inscribed law appears as the juridical form which arises in a single stroke; '[...] a pure and empty form without content, the object of which remains unknowable: the law can be expressed only through a sentence, and the sentence can be learned only through a punishment. No one knows the law's interior' (Deleuze & Guattari, *K*, p.43). The strata loom across the horizon, appearing with a strategy in a single moment, manifesting an abstract unity that renders desiring-production up to a cartography of the State machine. The strata are separated by an eternal, non-negotiable distinction that covers the entire production apparatus: a judgement of God. Desire is, therefore, striated into a hierarchically orchestrated zone of repression, juridically binding itself to the apparatus of the State machine, and assuring the continuous recoding of heterogeneity to a systematic manipulation of desire.<sup>9</sup>

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<sup>9</sup>Even though I present an in-depth discussion of Sanyika Shakur's, aka Monster Kody Scott's, *Monster: The Autobiography of an L.A. Gang Member* in chapter V, the following is an excerpt that provides an inverse to the juridical economy set up by the strata. Imprisonment is also an inscription the law inflicts on an individual's life, a recoding that is rarely erased, placing an 'indelible scar' on an existence. The representational model of imprisonment is to display punishment to the rest of the socius: the higher the security of the prison the more lethal the crime; the stricter the prison the harsher the inscription of the law on a life: an organized and precise model implemented to deter transgressions within the strata. Yet, as Shakur explains, the inscribing system the strata utilize to recode a life through imprisonment fractures immanently, creating an implosion that reverses the purpose of capturing a life behind bars. When respect increases due to the higher level of security that one is in, the function of imprisoning someone is collapsing: 'What we did in the juvenile tank was reflected inside the prisons where we were headed. The rank system never ended. Just as it was on the street with continuous levels of recognition, so too was it in jail. Those in placement—foster homes—looked up to those in juvenile hall, those in juvenile hall looked up to those in camp, those in camp looked up to those in Youth Authority, and those in Youth Authority looked up to those in prison. Most of us in the juvenile tank looked up to those in prison, because that's where the district attorney was trying to send us' (Shakur, *M*, p.163). Furthermore, recent statistics released by the US Government tell a shocking story of race determining incarceration: '[...] 565 out of every 100,000 Americans are behind bars. And although blacks comprise only 13% of the population, they account for almost half the country's 1.4m inmates' (*The Economist*, December 9-15 1995). It is not surprising, then, that Shakur's narration of recognition,

## II

[...] The decoding of flows in capitalism has freed, deterritorialized, and decoded the flows of code just as it has the others—to such a degree that the axiomatic machine has always increasingly internalized them in its body or its structure as a field of forces [...] (Deleuze & Guattari, *AO*, p.233).

Capitalism forms with a general axiomatic of decoded flows (Deleuze & Guattari, *ATP*, p.453).

Capitalism is stratified. The strata are the social machinery that axiomatize desiring-production in the socius. Axiomatics are a socio-economic apparatus that capture (reterritorialize) desire in the capitalist world-economy. Axiomatics function as a social machinery by implementing solutions quantitatively, as opposed to codes that have predefined solutions already built into the system. Axiomatics allow for a materialist account of *application*<sup>10</sup> by tracing the quantitative flows of the strata. The general axiomatic of decoded flows represents a flow theory of production and consumption whereby capital is not reinstated into a governing, all-encompassing class, that controls all aspects of law, wealth, religion and writing. It is rather via the channel of perpetually decoding and deterritorializing (for example naked labour or independent capital), that capitalism disintegrates coding by employing flows of profit and capital to be continuously reabsorbed in order to reach a capitalist threshold.<sup>11</sup>

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being based on a hierarchically structured system ('looked up to'), relies on the level of imprisonment one is in to have acknowledgement. Granted, this system of recognition (and respect) is similar to what the strata institute (for example, 'the boss'), but, nevertheless, the palimpsest of inscription cracks when recognition is based upon the higher the level of incarceration that one is in: 'It is a matter of relationships of intensities through which the subject passes on the body without organs, a process that engages him in becomings, rises and falls, migrations and displacements' (Deleuze & Guattari, *AO*, p.84).

<sup>10</sup>Application is the process of overlaying one set of elements or attributes over another. This will be expanded in the following chapters.

<sup>11</sup>'A new threshold of deterritorialization' (Deleuze & Guattari, *ATP*, p.453).

However, *disintegration* is not to be seen as the abolition of coding since capitalism cannot form or operate without the use of coding; in other words: 'capital never operates as a code. It operates on codes' (Massumi, *UG*, p.134). Riding the coding system left by the despotic synthesis,<sup>12</sup> capitalism integrates its own processes of interaction and communication resulting in the abrogation of the State insofar as there is no '[...] longer a need for a State, for distinct juridical and political domination, in order to ensure appropriation, which has become directly economic. The economy constitutes a world axiomatic, a "universal cosmopolitan energy which overflows every restriction and bond", a mobile and convertible substance [...]' (Deleuze & Guattari, *ATP*, p.453).

Emerging from the despotic socius, the axiomatic engineers codes that have become decoded and deterritorialized flux (pure energy or intensity). Essentially this takes place between capital and labour insofar as they need to become abstract since the axiomatic '[...] deals directly with purely functional elements and relations whose nature is not specified, and which are immediately realized in highly varied domains simultaneously [...]' (ibid, p.454). The despotic regime initially has opportunities to prohibit the emergence of capitalism by severing capital and labour thereby making capital virtual, a machinic potentiality: codes '[...] express specific relations between qualified elements that cannot be subsumed by a higher formal unity (overcoding) except by transcendence and in an indirect fashion' (ibid, p.454).<sup>13</sup> The axioms'

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<sup>12</sup>For an extended discussion regarding despotism refer to Deleuze & Guattari, *AO*, p.192ff.

<sup>13</sup>Overcoding is essential in the despotic structure to directly realign language, social norms and religion via a transcendent hierarchy. Overcoding can be defined as a process of resurfacing that produces a new cartography. 'A code is always of a "milieu", or relatively stable, often statistical, mixing of elements [...] a code is the same as a "form" (an order and organization of functions)' (Massumi, *UG*, p.51). Through the resurfacing, the despot enforces the overcoding of the conquered territory to constitute the 'essence of the State' (Deleuze & Guattari, *AO*, p.199ff).



opposition to coding is essentially based upon an external-internal relation dichotomy: the axiom is a transformation from an internal system (as evidenced in codes) to an external process. For example, axiomatics can be added and subtracted while codes are woven together by an internal, transcendent connection; and axioms are flexible and have the capacity to reprogramme or re-channel themselves in the capitalist market than do codes (since they are bound by a State logical apparatus). Axiomatics are quantitative in form in as much as they index abstraction vis-à-vis codes. Axioms have no specific types, there is only difference in quantity. Being able to enter into relations of isomorphic resources, axioms are fundamentally abstract in nature. Codes never enter into relations due to their being specific by nature.<sup>14</sup> Codes specify a solution insofar as any society that is coded (territorial) or over-coded (despotic) has certain solutions to problems inherently built into the system.<sup>15</sup> The system (socius) is guided entirely by regimenting codes, whilst axioms enumerate problems in abstract quantitative terms and feed them into the market. For example, axiomatics set up a demand that the market is to resolve. Rather than capital being coded and a particular result following, Deleuze and Guattari argue that instead capital is fed a quantitative problem and any system operating with axioms will translate and produce a solution via prices, and not be stringently held by an internal mechanism that relies on rituals,

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<sup>14</sup>For a discussion involving the actual and the virtual in relation to axiomatics and coding refer to Deleuze's *Difference and Repetition*: 'The virtual possesses the reality of a task to be performed or a problem to be solved: it is the problem which orientates, conditions and engenders solutions, but these do not resemble the conditions of the problem' (Deleuze, *DR*, pg. 212). As Deleuze and Guattari suggest, codes operationalize the virtual as if it were a whole, a conduction (within the plane of consistency) that adopts a virtual array from which selections are made.

<sup>15</sup>The most abstract and deterritorialized coding operation means nothing more than that two simultaneous processes are taking place. A code implies a fusional apparatus, rather than a constructive operation (or axiomatic). With coding there is no escape, or possibility of changing intensity, because the variations are only of a homogeneous type. Homogeneity is the building-block of complementary reterritorialization. To garner heterogeneous multiplicities is to produce lines of flight.



festivals, initiations etc. When prices are set up they are placed on a terrain styled by axioms so that particular price levels will be the solution to the problems, while a coded apparatus is a direct imposition of the solution insofar as it is fulfilling a direct task set by an authority.<sup>16</sup>

[...] Axiom bears on the condition of metamorphosis and transfer: exchange value. Axiom and not code: energy and its objects are no longer marked with a sign; properly speaking, *there are no more signs* since there is no more code, no reference to an origin, to a norm, to a 'practice', to a supposed nature or surreality or reality, to a paradigm or to a Great Other—there is nothing left but a little price tag, the index of exchangeability: it is nothing, it is enormous, it is something else (Lyotard, 'EC', p.20).

The advent of de-socialization is the one resource capitalism has in order to perpetuate itself. For example, capitalism is a parasite of social disillusion and alienation in the work force. The worker and the capitalist are found at opposite ends of the continuum, even though both are in the same process of desiring-production.

Capitalism continuously rips up codes, propagates an immense deterritorialization of flux from carefully engineered channels, thereby breaking down and dismantling these channels. Channels of labour and wealth are turned into abstract continuities: abstract labour and abstract wealth. Being built on experimentation, capitalism is the source for surplus value. However, without channels of

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<sup>16</sup>Furthermore, the axiomatic is constructive: any unit of code can be decoded if given the principle and element surrounding the assemblage. It is purely functional. Axioms are a decoding movement that branch out of intrinsic codes into constructive values. This movement by-passes coding machineries and recognition mechanisms. Axioms are '[...] operative statements that constitute the semiological form of Capital and that enter as component parts into assemblages of production, circulation, and consumption' (Deleuze & Guattari, *ATP*, p.461). This is the basis for the perpetuation of capitalist development. Coding is always operating from a binary-opposition, relinquishing immanence to transcendence, while axioms are entirely immanent. Axiomatics function through an abstraction that is independent from each other, and are '[...] primary statements, which do not derive from or depend upon another statement' (ibid).

representation,<sup>17</sup> capitalism is schizophrenic, since it cannot generate its own coding apparatus; as stated earlier, capitalism's process is the shredding up of codes, and the only generative access to the production of codes is *territory*. 'But this is precisely the sense in which the State is termed "territorial". Capitalism, on the other hand, is not at all territorial, even in its beginnings: its power of deterritorialization consists in taking as its object, not the earth, but "materialized labour", the commodity' (Deleuze & Guattari, *ATP*, p.454).

The abstraction within capitalism is the system of feedback (for example, Marx's formula of profit  $M^I-C-M^{II}$ ) that operates within itself to propel further into expansion; capital sets its own limits while at the same time it is continuously germinating and multiplying: 'One sometimes has the impression that flows of capital would willingly dispatch themselves to the moon if the capitalist State were not there to bring them back to earth' (Deleuze & Guattari, *AO*, p.258). The hyperbole associated with this rocketing effect of capitalism is regulated and maintained through stringent axiomatics that are constantly evolving to accommodate present day economics. The immanence of axiomatics is presented in *A Thousand Plateaus* as if capitalism would '[...] like us to believe that it confronts the limits of the Universe, the extreme limits of resources and energy. But all it confronts are its own limits (the periodic depreciation of existing capital); all it repels or displaces are its own limits (the formation of new capital, in new industries with a high profit rate)' (Deleuze &

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<sup>17</sup>'Representation no longer relates to a distinct object, but to productive activity itself. The socius as full body has become directly economic as capital-money; it does not tolerate any other preconditions' (Deleuze & Guattari, *AO*, p.263).

Guattari, *ATP*, p.463).<sup>18</sup>

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Circulation constitutes capital as a subjectivity commensurate with society in its entirety. But this new social subjectivity can form only to the extent that the decoded flows overflow their conjunctions and attain a level of decoding that the State apparatuses are no longer able to reclaim: *on the one hand*, the flow of labor must no longer be determined as slavery or serfdom but must become naked and free labor; and *on the other hand*, wealth must no longer be determined as

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<sup>18</sup>*A Thousand Plateaus* furthers the development of the axiomatic from the first volume by distinguishing two desiring-production processes that occur in present day economics. 'It is not only in periods of expansion or recovery that axioms multiply. What makes the axiomatic vary, in relation to the States, is the distinction and relation between foreign and domestic markets' (ibid, p.462). Essentially, Deleuze and Guattari specify differences emerging from a *social democracy* State to a *totalitarian* State. For instance, the New Deal (an 'axiom laboratory') in the United States was a rigorous attempt to assure that capital did not decode into schizophrenia. By integrating social, economic and familial codes into an abstract, solution based model of axiomatics (an application), F. D. Roosevelt's plan suggests a highly stratified structure the federal government implemented to control and pattern levels of chaotic intensities (for example, the crash of the stock market in 1929 and the Depression) to a more regulated and contained system: an 'anti-market' zone of interaction. For instance, the State defined its true jurisdiction through the New Deal when the United States government yielded to the fact that the depression would not dissipate through individual state participation. The federal government had to enforce its domain in order to direct the country into more stable means. 'No government bureau ever directly touched the lives of so many millions of Americans—the old, the jobless, the sick, the needy, the blind, the mothers, the children—with so little confusion or complaint [...] The federal government was at last charged with the obligation to provide its citizens a measure of protection from the hazards and vicissitudes of life [...] the general welfare began a new phase of national history' (Rodosh, *MND*, p.42).

To contrast the above example of social democracy, the totalitarian State is found in the development of Chile and its role in political policies. The degree of totalitarianism to subtract an axiom equals the level of politicization that is placed upon the State apparatus. '[...] The tendency to withdraw, subtract axioms [...] One falls back on a very small number of axioms regulating the dominant flows, while the other flows are given a derivative, consequential status [...] or are left in an untamed state that does not preclude the brutal intervention of State power, quite the contrary' (Deleuze & Guattari, *ATP*, p.462). Chile elucidates the pure totalitarian State alleviating any internal domestic pressure to produce solutions (for example, imports) for a crisis. The division from code (an internal apparatus) to axiomatic is accelerated by Chile insofar as problems are fed quantitatively into the market and result in pure mechanisms of export culminating in complete de-regulation. On the other hand, social democracy relies heavily on the political and reterritorializing axiomatic whereby there is a perpetual insistence on an internal, domestic equation: regulation. 'A very general pole of the State, "social democracy," can be defined by this tendency to add, invent axioms in relation to spheres of investment and sources of profit [...] In this case, they are mastered by the multiplication of directing axioms' (ibid). The difference lying between the New Deal and the advent of the Chilean 'anarcho-capitalist' participation in the world economy, is the basis of the axiomatic as it is presented in *Capitalism and Schizophrenia*, volume II (p.462ff). The New Deal was a re-axiomatization of flows in an internal domestic economic structure to restore equilibrium. Chile's policy toward re-axiomatization after its crisis was to navigate away from a stringent mechanism of regulation, with the intention of opening up their markets to the world economy and thereby increasing the process of deterritorialization. 'At the limit, the only axioms that are retained concern the equilibrium of the foreign sector, reserve levels and the inflation rate; "the population is no longer a given, it has become a consequence"' (ibid, p.462).



money dealing, merchant's or landed wealth, but must become pure homogeneous and independent capital (Deleuze & Guattari, *ATP*, p.452).

The strata (capitalist axiomatic) construct a socius that continuously deterritorializes itself; expansion is the only operation, whereby the capitalist world-economy (conjunctive synthesis) is an inherent parasite of the globe, creating within its immanent system a surplus value for the propagation process to continue. The limits of capital and the decoding of flows interminably expose and scramble each other upon the myriad planes of the representational strata. Representation is production on the socius as the full body becoming: '[...] directly economic as capital-money [...]' (Deleuze & Guattari, *AO*, p.263). With this expansion in the capitalist world-economy, the social machinery limits flows of desiring-production from escaping into schizophrenia. The strata compose representational models to (re)territorialize desiring-production within a matrix of realization,<sup>19</sup> to produce a global whole from partial objects, and to displace the peripheral mass into a Third World.<sup>20</sup> Deleuze and Guattari argue that flows (through *limits*) present us with a systemic apparatus the strata utilize to prevent desiring-production assemblages from decoding the entire socius (ibid, p.175ff). Thus, the stratified lines coordinate flows within a matrix of production: an apparatus that prevents an escape into molecular desire. The strata striate smooth space into criss-crossed lines by (re)coding the surface of the body without organs, by expanding the capitalist world-economy to the ends of the Earth, and by generating surplus-productivity, a demarcation of specific trade zones from which the Centre controls and navigates trajectories of exchange. The

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<sup>19</sup>Or, models of realization.

<sup>20</sup>This will be expanded in the following sections.



geometric topography that surfaces the body without organs is the sectioning of the entire orbital diameter of the planet, a capacity that decodes all desire into surplus-productivity. Every part is connected to every other part through the bands of distribution that are processed through the Centre. This movement establishes power-lines across the surface of the body without organs, axiomatizing specific regions for surplus-productivity and quantifying surplus labour into exchangeable commodities. The lines of striation that (re)inscribe upon the body without organs function to capture sectors of heterogeneous intensity by linking them to a mediated Centre. With all flows of surplus-productivity being negotiated through the Centre of exchange, the ends of the Earth are procured for surpluses from which the Centre can expand continuously: 'Long-distance trade certainly made super-profit: it was after all based on the price of difference between two markets very far apart, with supply and demand in complete ignorance of each other and brought into contact only by the activities of the middleman. There could only have been a competitive market if there had been plenty of separate and independent middlemen (Braudel, *CC*, p.405).<sup>21</sup>

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The *absolute limit* has an important role in our discussion of the dynamics of capitalism. The absolute limit is a crevice that draws a line of escape, a crack in the axiomatization of the capitalist world-economy; it is the limit to what the strata can achieve through their coding operation, a limitation that frees desiring-production onto the body without organs, a revolutionary potential. It also presents us with the crisis that results from the strata axiomatizing zones into peripheral masses of desire, the inability to capture flows of commodities and naked labour into surplus-productivity:

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<sup>21</sup>The function of the middleman will be expanded in chapter III.

We shall speak of an *absolute limit* every time the schizo-flows pass through the wall, scramble all the codes, and deterritorialize the socius: the body without organs is the deterritorialized socius, the wilderness where the decoded flows run free, the end of the world, the apocalypse (Deleuze & Guattari, *AO*, p.176).

With the deterritorialization that generates from this *difference* or *divergence*,<sup>22</sup> the schizophrenic and the capitalist axiomatic are perpetually in a state of tension, where the former is the absolute decoding of the socius, and the latter implements regulative control onto the socius by the axiomatic: 'With the result that schizophrenia pervades the entire capitalist field from one end to the other. But for capitalism it is a question of binding the schizophrenic charges and energies into a world axiomatic that always opposes the revolutionary potential of decoded flows with new interior limits' (ibid, p.246). By quantitatively abstracting axioms to recode nomadic trajectories of escape into homogeneous plates of the world economy, the strata not only reterritorialize desire back into the Centre of control (First World), from which all exchange of surplus-productivity is mediated, but also push the socius to the absolute limit of desiring-production. However much the strata recode intensity into homogeneous surplus-productivity, there is always a movement to the periphery. For capitalism to be realized: '[...] there must be a whole *integral of decoded flows*, a whole *generalized conjunction* that overflows and overturns the preceding apparatuses' (Deleuze & Guattari, *ATP*, p.452). Capitalism operates not only by appropriating desiring-production via decoding ('preceding') apparatuses of capture, but also implements a Centre through which all flows are exchanged.

Braudel's thesis on the development of capitalism rests on power Centres that control flows of exchange by producing peripheral zones that are dependent on the

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<sup>22</sup>See Deleuze & Guattari, *AO*, p.246.

core for development. It is always a question of acquiring power through the axiomatization of the world-economy, of sustaining dominance over peripheral sectors that generate the surplus-production, of controlling market prices and the commodification of labour: the 'anti-market'.<sup>23</sup> The absolute limit is the cusp that lies between the 'anti-market' apparatuses of capture and the 'market'. The 'market' bifurcates sequences of control produced by the 'anti-market's' dominance over surplus-production. The absolute limit diagrams the decoding of the 'socius' by peripheral assemblages, as well as the re-axiomatization that reconstructs the Centre's position in the 'anti-market'.

The tendency, on the one hand, of pushing flows further into the schizophrenic machinery, while on the other, capital perpetually forces an axiomatic to take root, is the absolute limit's topography. The absolute limit is located between capitalist production and schizophrenic delirium, presenting the possibility of absolute deterritorialization that would lead one to acquiesce to 'decoded flows' operating at the limit, as expressed in *Anti-Oedipus*. *Limits* are the obstacles to the process of liquidating national boundaries and the labour force: 'society is no longer merely subsumed by capitalist command; it is absorbed entirely by the integrated mode of production [or speed]' (Guattari & Negri, *CLU*, p.49). The ability of *Capitalism and Schizophrenia* to account for a philosophy of desire, portrays the 'destined' assimilation of flows of commodity production and exchange leaking out into the

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<sup>23</sup> 'Every world-economy is a sort of jigsaw puzzle, a juxtaposition of zones interconnected, but *at different levels*. On the ground, *at least* three different areas or categories can be distinguished: a narrow *core*, a fairly developed middle zone and a vast *periphery*. The centre or *core* contains everything that is most advanced and diversified. The next zone possesses only some of these benefits, although it has some share in them [...] The huge periphery, with its scattered population, represents on the contrary backwardness, archaism, and exploitation by others' (Braudel, *CCC*, p.39). We will elucidate the function of the 'anti-market' in chapters III and IV.



'wilderness' of the molecular axis. This is referring more to the position outlined by the second volume, where Deleuze and Guattari state the following: 'The State-form, as a form of interiority, has a tendency to reproduce itself, remaining identical to itself across its variations and easily recognizable within the limits of its pole, always seeking public recognition (there is no masked state)' (Deleuze & Guattari, *ATP*, p.360). The absolute limit is a singularity situated as an order spontaneously materializing out of chaos: 'The critical points from incoherent to coherent are [...] singular thresholds marking the emergence of order out of chaos' (Delanda, *WAIM*, p.15). The singularity is the potential for heterogeneous assemblages to converge on the stratified belts of the world-economy, a *decoding* of the socius to 'market' dynamics. By mapping the trajectory of the singularity, the peripheral mass realigns itself on the cusp that lies between capitalism and schizophrenia, creating an immanent formula for exchange by destratifying the layers that bind it to the Centre. And yet, the Centre's strategy to locate the peripheral mass within the matrix of the world-economy, is to saturate the heterogeneous singularity with axioms. This assures a reterritorialization within the confines of the world-economy, as well as providing the strata access to zones in the Third World: a construction of a globalization out of partial objects. For the Centre, it a question of either adding or subtracting axioms to the socius, a control mechanism that continuously manipulates desiring-production to the capitalist world-economy. Axiomatics striate smooth space into a unity of commodification and exchange, functioning to coordinate all processes of production into one quantifiable apparatus. 'The axiomatic method aims specifically at establishing isomorphisms between apparently heterogeneous concrete theories, thereby exhibiting the unity of the abstract system underlying them all' (Blanché, *A*, p.36).



The twilight of capitalism and the emergence of antisystemic 'markets' is the absolute limit. The absolute limit:

[...] causes the flows to travel in a free state on a desocialized body without organs. Hence one can say that schizophrenia is the *exterior* limit of capitalism itself or the conclusion of its deepest tendency, but that capitalism only functions on condition that it inhibit this tendency, or that it push back or displace this limit, by substituting for it its own *immanent* relative limits, which it continually reproduces on a widened scale (Deleuze & Guattari, *AO*, p.246).

Deleuze and Guattari suggest that the second synthesis, 'despotism,' allowed for the possibility for capitalism, to germinate and propagate within the formation of economics, whereby limits within the disjunctive synthesis are abraded in order to let flows of capital circulate in the conjunctive deterritorialized-reterritorialized axiomatic of capitalism.<sup>24</sup> The absolute limit takes on an important role since this limit is the only real access one has in deciphering between the two processes that are taking place.

[Capitalism] liberates the flows of desire, but under the social conditions that define its limit and the possibility of its own dissolution, so that it is constantly opposing with all its exasperated strength the movement that drives it toward this limit. At capitalism's limit the deterritorialized socius gives way to the body without organs, and the decoded flows throw themselves into desiring-production (ibid, pp.139-140).

The political expansions that were necessary to alleviate the economic market, in order to encompass external investment, or the reduction in the number of axiomatics taking root,<sup>25</sup> is capitalism, an ubiquitous, ecumenical 'organization [...] defined by the

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<sup>24</sup>Capitalism is indeed the limit of all societies, insofar as it brings about the decoding of the flows that the other social formations coded and overcoded' (ibid, pp.245-246).

<sup>25</sup>I am thinking of Deleuze and Guattari's contrast that is developed in relation to social democracy and totalitarianism (with Chile as an example).

encompassment of heterogeneous social formations' (Deleuze & Guattari, *ATP*, p.435).<sup>26</sup> There is no difference between capitalism, the axiomatic that stratifies or destratifies flows of desiring-production, and the system of commodified exchange. Axiomatics absorb heterogeneous assemblages by producing an underlying unity from which all levels of desiring-production can be perpetuated within the matrix of exchange. As discussed earlier, there is no difference between production and its effect; and with capitalism, there is no difference between what it is and what it produces.<sup>27</sup> The immanence that perpetuates intensity to the limits of the socius, places axioms in a development that on the one hand, is presently breaking up mandates of political reterritorialization, while on the other, is manufacturing the velocity to produce a price index for all production of commodity and desire so that:

Money becomes the general equivalent for rendering the outside peoples, their riches ('products'), and their poverty ('needs'), commensurable with the goods which they buy [...] thus determin(ing) *prices* because it determines the calculable relations between quantities, offers and demands for goods (Lyotard, *LE*, p.200).

Monetary systems (or *axiomatics of denumerable sets*) are applications that stratify trajectories of desiring-production by quantifying intensity into a numerical surplus-production. By enumerating desire through monetary flows travelling on the body without organs, Third Worlds are created through the Centre's appropriation of foreign monetary systems, and immanent 'market' exchanges are axiomatized into a global monopoly housed in the Centre. The strata axiomatize the entire social field by fusing all territories within the matrix of a common dominator: money. The quantification

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<sup>26</sup>Hence the European Economic Community (EU), North American Free Trade Agreement (NAFTA), and the dawn of the Western Hemisphere Free Trade Agreement (WHFTA).

<sup>27</sup>However, *models of realization* do allow us to differentiate between certain layers of the strata that function in varying degrees. This will be discussed in the following sections.

of the axiomatic mechanism regulates the internal economic boundaries, producing an 'anti-market' apparatus, while the schizophrenic tendency liquifies processes of recaptured desire. Capitalism [...] 'continually sets and then repels its own limits, but in so doing gives rise to numerous flows in all directions that escape its axiomatic' (Deleuze & Guattari, *ATP*, p.472). It is always a question of capturing desiring-production: the flows that deterritorialize are re-axiomatized via a complementary reterritorialization. It is always a movement of release and recapture. The homogeneous strata operate through this binary opposition. The *line of escape* is the crevice through which assemblages, that resist reterritorialization, formulate heterogeneous sequences that allow desiring-production to bifurcate into multiplicities. Deterritorialization coupled with a complementary reterritorialization is the model from which axiomatics can abstract problems and convert them into quantifiable solutions.

### III

'Capital is the universal body without organs, a recording surface in which all the movements of desire are inscribed and marked in the code of the abstract axiomatics of money' (Lingis, *L*, p.101). *Capitalism and Schizophrenia* systematically follows Marx's theories of expansion and the limits capitalism sets upon itself, and affirms Marx's predictions of automation and abstraction. Marx's fundamental thesis lies in the discovery of the force capitalist production places on the creation and development of machinic flows:

The *real barrier* of capitalist production is *capital itself*. It is that capital and its self-expansion appear as the starting and closing point, the motive and the purpose of production; that production is only production for *capital* and not vice versa, the means of production are not mere means for a constant expansion of the living process of the

*society of producers* (Marx, cited in McLellan, *TKM*, p.98).

And:

pursuing this tendency, capital has pushed beyond national boundaries and prejudices, beyond deification of nature and the inherited self-sufficient satisfaction of existing needs confined within well-defined bounds, and the reproduction of the traditional way of life (Marx, cited in *KMSW*, p.364).

Images of the despotic regime and the evolution of capitalism fit into the overall schema delineated by Marx. However, Deleuze and Guattari claim that Marx is misguided in his thesis for the following reason: they argue that Marx should have written from the end of capitalism not its beginning, because there are various transformations occurring in the coding process of the capitalist machinery which his theory does not account for. Marx would be correct if there were a perpetual tendency to invest technical codes in the machine; however, if labour, as they argue, is production then there can be a constant process of decoding. In other words, each time you decode you displace the limit insofar as capital is a differential equation that cannot be resolved:

The tendency's only limit is internal, and it is continually going beyond it, but by displacing this limit—that is, by reconstituting it, by rediscovering it as an internal limit to be surpassed again by the means of a displacement; thus the continuity of the capitalist process engenders itself in this break of a break that is always displaced, in this unity of the schiz and the flow (Deleuze & Guattari, *AO*, p.230).

Beyond this time-scaled criticism, the axiomatization that produces capitalism from the despot is evident since the formation of surplus value is when money begets money, or value a surplus value. As Marx argues: '[...] the circulation of money as capital is an end in itself, for the valorization of value takes place only within this constantly renewed movement. This movement of capital is therefore limitless' (Marx,



CI, p.253). Since capital is the movement to the periphery there will be a pressure, like a ripple, to move to the circumference (which in turn is a spatial displacement). While pre-capitalist regimes are entirely situated in the past, capitalism places variable capital into a movement in futural time. When capital is decoding, it is geared for the movement to the future: money as effective virtuality. The dynamic of capital is to expand to the limits on a futural scale as opposed to the past. For example, banks operate on forms of debt (credit or loans) that push capital and commodities into a futural dimension based upon absolute speculation. The rate of profit in being geared toward debt (futural) is the schizophrenic turning point of capitalism.

The more the decoded flows enter into a central axiomatic, the more they tend to escape to the periphery, to present problems that the axiomatic is incapable of resolving or controlling (even by adding special axioms for the periphery) (Deleuze & Guattari, *ATP*, p.468).<sup>28</sup>

The decoded flows that escape from axiomatization are pushed to the periphery, placing Third Worlds into the core of the hegemonic First, displacing workers from the nation-state, and realigning molar economies of desiring-production to minoritarian exchanges.<sup>29</sup> The more production is allocated to a peripheral zone in the capitalist axiomatic, the more underdevelopment takes root in the Centre of capitalism, resulting in a de-axiomatized mass of labour that is disjointed from the

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<sup>28</sup>The above excerpt will be discussed again in chapter III.

<sup>29</sup>'The more the worldwide axiomatic installs high industry [...] at the periphery, provisionally reserving for the center so-called postindustrial activities (automation, electronics, information technologies, the conquest of space, overarmament, etc.), *the more it installs peripheral zones of underdevelopment inside the center, internal Third Worlds, internal Souths*. "Masses" of the population are abandoned to erratic work (subcontracting, temporary work, or work in the underground economy) [...] *The opposition between the axiomatic and the flows it does not succeed in mastering becomes all the more accentuated*' (ibid, p.469; emphasis added).

core of the capitalist market.<sup>30</sup> Minoritarian desiring-production becomes the locus for heterogeneous, antisystemic interactions. The minor functions as the desiring sequence that the Centre fails to appropriate into its surplus-productivity. By placing desiring-production to a peripheral zone, the high-level control structures that perpetuate the circuit of surplus-production of capital fail to re-axiomatize minoritarian flows of desire. This generates a pragmatics by which desiring-production is not fed into a high-level plane of production, but into low-level, heterogeneous multiplicities that bifurcate high-level control structures. A subversion of the apparatus of capture, the decoded peripheral mass (labour) locate antisystemic movements that resist the homogeneity of the worldwide axiomatic. The positive feedback that amplifies the worldwide axiomatic, of feeding quantitative problems into the matrix of production, finds itself unable to cope with low-level assemblages that bypass its numerical apparatus of control. Capitalist production finds itself having to displace its production boundaries further afield from the Centre, creating within its own core a mass (labour) that realigns itself immanently to a peripheral becoming.

The demographics of the Centre are re-axiomatized to accommodate the influx of the Third World. The cartography of the core is redrawn, installing ghettoized zones from which minoritarian assemblages proliferate.<sup>31</sup> The deterritorializing Centre

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<sup>30</sup>As chapter IV will show, the deterritorialization of the worker in Los Angeles, particularly South Central Los Angeles, placed a peripheral mass of labour into a gridlock that has only been partially relieved through antisystemic activities: '[...] the unionized branch-plant economy toward which working-class Blacks (and Chicanos) had always looked for decent jobs collapsed. As the Los Angeles economy in the 1970s was "unplugged" from the American industrial heartland and rewired to East Asia, non-Anglo workers have borne the brunt of adaptation and sacrifice' (Davis, *CQ*, p.304).

<sup>31</sup>I am referring to the privatized Jim Crow Laws that were instigated to supersede the Supreme Court's decision to allow African-Americans the right to buy, sell and inhabit properties within Los Angeles. See chapter IV for details regarding Jim Crow Laws and Homeowners' Associations in Los Angeles; see chapter V for a discussion of minoritarian assemblages.

is perpetually re-axiomatized by the strata. This reconfiguration is an attempt to separate the periphery from the core, to re-axiomatize flows into surplus productivity, to reformulate space through land speculation, and to accentuate class structures through monetary divisions (Davis, *CQ*, p.101ff). The inevitable and continuous crisis of capitalism results from the inability of the strata to recapture flows that have escaped: a construction of Third Worlds that shift the demographics of control away from the Centre. Minoritarian assemblages localize desiring-production to circulate and distribute intensity that is not traceable by the strata, an instance of low-level control that maps desire to an immanent plane of interaction. The mapping of desire, as opposed to tracing, pushes labour to the periphery, displacing the surplus-productivity the strata institute as the mechanism of capture. In other words, labour that escapes the re-axiomatization of the strata finds itself on the edge of surplus-productivity, a zone where the Third World intersects with schizophrenia (Deleuze & Guattari, *ATP*, p.469ff). This displacement of labour is the periphery of capitalism, where the 'mass' of desiring-production functions through a localized variant. As noted earlier, surplus-production strengthens the circuit that decodes and recodes desiring-production into the capitalist axiomatic of profit. Once labour is not coded within an axiomatic of capitalism, it finds itself in an internal Third World as an expended layer of production on the planes of capitalism. 'The situation seems inextricable because the axiomatic never ceases to create all of these problems, while at the same time its axioms, even multiplied, deny it the means of resolving them [...]' (Deleuze & Guattari, *ATP*, p.468). The stratifying machinery that aligns desiring-production to an axiomatic of profit, inevitability finds itself having to peripheralize greater flows of desire to Third Worlds, to assure the demographic plates of capture are not saturated



by schizophrenic shifts. The plates of capture reterritorialize to create a homogeneous whole by implementing a Centre through which all desiring-production is mediated. The deterritorialization and reterritorialization that operates the capitalist axiomatic of displacing and replacing desiring-production, is the pivotal point that creates crisis in capitalism.

The necessity of high-level control and the dispersion of labour to peripheral zones; places the capitalist axiomatic in a precarious position. Since labour that cannot be fed back into the capitalist axiomatic is decoded into a marginalized mass, the Centre increasingly has to fortify itself from its own Third World; thus assuring that an infiltration from a low-level, de-axiomatized assemblage does not circumvent the Centre's hegemonic position in the capitalist world-economy. The apparatus of capture that sustains the Centre's homogeneity over the internal Third World, manufactures transcendent constructs to preserve its control. This preserves the hegemonic position of the Centre in relation to the marginalized axis of the minor. Transcendent constructs enable the Centre to account for the economic and social discrepancies that exist between the two zones, to reterritorialize the peripheral in an inferior image to itself, to stratify the mass within prison systems, and to implement strategies that keep the underdeveloped periphery at bay.<sup>32</sup> 'It in effect operates with two "universals," the Whole as the final ground of being or all-encompassing horizon, and the Subject as the principle that converts being into being-for-us' (Deleuze & Guattari, *ATP*, p.379). A transcendent measurement, the strata systemically fortify peripheral masses that cannot be axiomatized via the capitalist world-economy. The fear of assemblages

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<sup>32</sup>Chapters IV and V examine the particulars surrounding this formula of the capitalist axiomatic coupled with transcendent constructs designed to sustain power centres.



bifurcating into heterogeneous, antisystemic movements of resistance, introduces a surveillance of desire by the strata. The possibility of desiring-production trickling out of the layers of stratification and rupturing the legislative and homogeneous planes of capitalism, compels the strata to subjugate the periphery back into double-pincer control. A fortress of desire, the *modulations* that cast heterogeneity within an apparatus of capture, bring to the surface the intricate web the strata weave to sustain power over desire.<sup>33</sup> The minoritarian, in contesting its transcendent segregation from the Centre, finds itself stratified in a similar modulation that the strata have already employed to keep the peripheral mass at bay. The *danger* lies in being captured by the same mechanism the strata have implemented, even though, on the surface, it may seem as if the minoritarian assemblage is heterogeneously bifurcating into multiplicities. As we have already discussed, Third Worlds are erected on the periphery of capital due to the inability of the strata to code (or re-axiomatize) the flows that are generated. Transcendent apparatuses of control are another layer on the stratification on the body without organs, assuring that a division exists between the two worlds: a molecular infection that permeates the potentiality of minoritarian assemblages by having desire fold back onto itself.

The stratification that leads to the inevitable crisis of capitalism is the non-territorial aspect of capitalism itself. As stated earlier, capitalism only functions when it can commodify abstract labour by converting it into surplus-productivity; it takes as its object 'materialized labour' (Deleuze & Guattari, *ATP*, p.454). 'That is why

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<sup>33</sup>Modulations refer to Deleuze's article, 'Postscript on the Societies of Control', where he differentiates them from *molds*: 'Enclosures are *molds*, distinct castings, but controls are a *modulation*, like a self-deforming cast that will continuously change from one movement to the other, or like a sieve whose mesh will transmute from point to point' (p.4). I am using modulations in the loose sense of control—microfascisms—for Deleuze goes on to discuss the role modulations play in the homogeneity of corporate life.

capitalism marks a mutation in worldwide or ecumenical organizations, which now take on a consistency of their own: the worldwide axiomatic, instead of resulting from heterogeneous social formations and their relations, for the most part distributes these formations, determines their relations, while organizing an international division of labor' (ibid). It is only when the State's *models of realization*,<sup>34</sup> an axiomatic in itself, regulates territory (Centre versus the Third World) through transcendent constructs, do we find a predefined solution built into the socius to recode nondenumerable sets (intensive multiplicities).<sup>35</sup> Since capital only functions and expands by abstracting labour through axiomatics, the crisis is intensified when the capitalist world-economy is unable to accommodate surplus-productivity into its quantitative, solution based apparatus. With the intervention of the State's models of realization, we find the limitations inherent in the abstract, capitalist world-economy. The nation-state, a model of realization in itself, is a stratum that is designed to intervene and fill the gaps and fissures left by the abstract, axiomatic system. 'What is called a nation-state, in the most diverse forms, is precisely the State as a model of realization' (Deleuze & Guattari, *ATP*, p.456). The models of realization are derived from the inability to create a social subjection from which assemblages can be coded back into homogeneity. When the strata implement a transcendent construct, in which minoritarian desire codes itself through, we are dealing with a system that stratifies

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<sup>34</sup>The term *models of realization* is found in Blanché's authoritative treatise on the axiom system, *Axiomatics*: 'Since the meanings of the terms and consequently of all the propositions is only partially limited by the postulates we can, if there are several systems of values which equally well satisfy the relations stated by the postulates, give them different concrete interpretations, or, in other words, choose between different realizations. These concrete realizations of an axiomatic system are called *models*' (Blanché, *A*, pp.35-36).

<sup>35</sup>The usage of an axiomatic and code is not a paradox in this context. When a construct is mediated through transcendent formulas of desire, a code is needed to provide an immutable, non-negotiable leverage from which the strata can operate.

desire through suppression. The strata institute an economics of desire that level the two planes of the body without organs (molar and molecular) into a mega-reterritorialization. On the one hand, we have the capitalist world-economy fragmenting and peripheralizing zones of surplus-production to internal Third Worlds; while on the other, the nation-state appropriates despotic codings of desire to block peripheral Worlds from leaking into the Centre.

It is within the framework of the nation-State, or of national subjectivities, that processes of subjectification and the corresponding subjections are manifested. The axiomatic itself, of which the States are models of realization, restores or reinvents [...] an entire system of machinic enslavement (Deleuze & Guattari, *ATP*, pp.457-458).<sup>36</sup>

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<sup>36</sup>Deleuze and Guattari continue their description by emphasizing that models of realization do not represent an imperial machine, nor are they constituted under the transcendence of a formal Unity (ibid). However, as we will discuss in the latter part of this study, the reterritorializing mechanism that compensates for the destratifying flows is found in the relationship that exists between race and territory. This is by far the most important aspect of transcendent constructs this study will investigate. The apparatus of differentiating colour, or the mythic voyage to rediscovering race, tribe, or sect, requires a transcendent Unity to 'authenticate' desire, as it reterritorializes upon itself. This predominantly takes place by implementing race, or the differentiation that exists between races, as the transcendent element that separates the two zones in the capitalist world-economy. (Transcendence fulfills the task set up by the strata to code the gaps that cannot be completed otherwise). This separation of colour that exists between the Centre and the Third World assures that the peripheral mass is coded once again via a high-level structure, thereby sustaining the gulf between the two worlds.

Before posing a question regarding the suppression race inflicts in the stratification of minoritarian desire, Deleuze and Guattari realize the molar/molecular problems associated with the theme of race: 'We immediately see the dangers, the profound ambiguities accompanying in this enterprise, as if each effort and each creation faced a possible infamy. For what can be done to prevent the theme of race from turning into a racism, a dominant and all encompassing fascism, or into a sect and a folklore, microfascisms?' (Deleuze & Guattari, *ATP*, p.379). When minoritarian assemblages catalogue desire through race, we are faced with the peripheral mass reterritorializing through the same operation the strata utilize to separate the Centre from the Third World. Granted, the movement between the molar and molecular aspect of race is complicated, but it will be taken up again in the latter part of this study. 'Bastard and mixed-blood are the true names of race' (ibid). '[...] Race is not something to be rediscovered [...] race only exists in the constitution of a tribe that peoples and traverses a smooth space' (ibid, pp.379-380).

The concept of immanence is crucial to the above discussion regarding the theme of race. Even though we will examine the concept of immanence throughout this study, let us for the moment, juxtapose it to the transcendent construct of race. Deleuze and Guattari's concept of immanence is a trajectory of desire that flows on a molecular plane, releasing assemblages from the strata, reconfiguring multiplicities that bifurcate the levels of stratification, and effectuating a minor literature. 'Assemblages are passionate, they are compositions of desire. Desire has nothing to do with a natural or spontaneous determination; there is no desire but assembling, assembled, desire' (Deleuze & Guattari, *ATP*, p.399). Immanence is a topography of becoming minor: a movement that punctuates the cracks the strata have not coded; a movement that diagrams the fissures resulting from the operations of deterritorialization and reterritorialization; and a movement that localizes heterogeneity to a war machine: it provides '[...]



The inevitable crisis that results from capitalism's inability to recode and reappropriate surplus flows of desiring-production back into the socius, is already etching its presence in our contemporary world. The consumption of the future has already erected numerous Third Worlds into the core of the First, resulting in institutionalized molar operations designed to suppress and subjugate minoritarian assemblages to a homogeneous configuration. The future is the only asset the strata have in their attempt to redesign the present grid of consumption. Yet, the future has already exhausted itself by the crisis that engulfs our present capitalist grid, as peripheral zones are engulfed in low-intensity warfare, as minoritarian assemblages fascistically reterritorialize on molar identities, as tribalistic sects fold back on desire through their allegiance to transcendent, mythical pasts, and as the Centre infiltrates desire by abstracting axiomatics to a transcendent level.<sup>37</sup>

#### IV

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so many weapons for the becoming of everybody/everything [...] becoming-molecular...' (ibid, p.473), giving rise to desiring-production that escape the axiomatic of capitalism. This formula for immanent movement eliminates or dismantles constructs of race that are utilized by the strata to control and homogenize flows of desiring-production. It is a question of creating other forms of interaction, of 'redefining' minor elements in the socius, and of producing a micropolitics of desire: 'If minorities do not constitute viable States culturally, politically, economically, it is because the State-form is not appropriate to them, nor the axiomatic of capital, nor the corresponding culture. We have often seen capitalism maintain and organize inviable States, according to its needs, and for the precise purpose of crushing minorities. The minorities issue is instead that of smashing capitalism, of redefining socialism, of constituting a war machine capable of countering the world war machine by other means' (Deleuze & Guattari, *ATP*, p.472).

<sup>37</sup>The future intersecting with the present allows for many speculations—especially post-*Blade-Runner* scenarios in Los Angeles—and Mike Davis is no exception: 'Strikes broke out in assembly plants, security walls were set afire and toppled, the sale of guns, and their price, soared in the elderly areas. The younger Latinos painted the elderly as parasites, who had enjoyed all the benefits of society when those benefits were free and now blithely continued to tax the workers to maintain their style of living. The elderly painted the younger Latinos as foreigners who were soaking up benefits that should go to the elderly, as non-Americans who were threatening to dilute American culture, as crime-ridden, disease ridden, and lawless. Each side prepared for a last assault on the other' (quoted in Davis, 'UC', p.15). The gulf between the First World and its internal Third World continues to widen, as movements within the cartography of the Centre are restricted to the surplus-productive organizations, while the decoded flows that resist axiomatization are peripheralized.



The entire society becomes productive; the rhythm of production is the rhythm of life (Negri, *MT*, p.285).

Marx's account of capital being based upon an historical, dialectical design, incorporates notions of inherited, accumulative, ancestral wealth which dominates the present mode of capitalist production; while Deleuze and Guattari propose an alternative spatial immanence to account for a worldwide axiomatic that installs Third Worlds into the Centre zone of production, to account for the inability of the strata to re-axiomatize flows of desiring-production into surplus productivity, and to implement strategies through which heterogeneous assemblages converge and repel the limits set by capitalism.<sup>38</sup> Another perspective that needs to be considered, in addition to the stratification (axiomatics) of desiring-production and Third Worlds, is the function of market prices in the world-economy. The role of market prices is the integration of all known information that is capable of predicting future behaviour in the capitalist exchange. Prices reflect an *anticipated* future.<sup>39</sup> As we witness in the global stock market, the buying and selling of commodities fluctuate according to sometimes nebulous forecasting, that often results in ill-defined methods of interaction

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<sup>38</sup>Capitalism: '[...] does and does not have an exterior limit: it has an exterior limit that is schizophrenia, that is, the absolute decoding of flows, but it functions only by pushing back and exorcising this limit. And it also has, yet does not have, interior limits: it has interior limits under the specific conditions of capitalist production and circulation, that is, in capital itself, but it functions only by reproducing and widening these limits on an always vaster scale. The strength of capitalism indeed resides in the fact that its axiomatic is never saturated, that it is always capable of adding a new axiom to the previous ones. Capitalism defines a field of immanence and never ceases to fully occupy this field' (Deleuze & Guattari, *AO*, p.250).

<sup>39</sup>'[...] (N)eo-classical theoretical models are not only based on the assumption that some mysterious mechanism can ensure simultaneous maximization of individuals' objective functions; they also assume that the model explaining the working of the system is simple enough to enable each of us to foresee the future, provided we know the initial conditions and the value of all exogeneous variables' (Simon, *EBRCR*, p.14).

amongst market controllers.<sup>40</sup> A reason for misguided navigation in the stock market, for example crashes, is in feeding negative information into the overall apparatus of guidance (or *periodic attractors*). This limits the growth of the market, thereby continuously levelling an enclosure upon its development.<sup>41</sup> Since the market is an open system, the possibility for negative feedback into the stock exchange is even more intensified by manipulating or inputting the wrong data. Moreover, *uncertainty* complicates the futural aspect of commodity exchanges further, while at the same time, innovation in the technical sphere, for instance, places a conundrum on neo-classical predictions of the economy. As Herbert Simon explains: ‘We can predict that there will be bigger and faster supercomputers in five years hence than there are now, and that they’ll be cheaper, without being able to design that future supercomputer. You have to separate the ability to predict that things of a certain kind are going to happen from the ability to predict in detail what they are’ (Simon, *EBRCR*, p.15).

What is important to discuss within the present context of this chapter is Delanda’s concept of meshwork structures that compromises the contemporary debate surrounding the dogmatists, who assert molar processes, and the current science encompassing molecular operations (Delanda, ‘HMH’). As Manuel Delanda explicates the current debate, he suggests that both perspectives need to be included in the non-

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<sup>40</sup>As John Holland points out in ‘The Global Economy as an Adaptive Process’, anticipation can have adverse effects upon the global market: ‘In the global economy, the anticipation of an oil shortage or of a significant default of foreign loans can have profound effects upon the course of the economy, whether or not the anticipated events come to pass’ (‘GEAP’, p.119).

<sup>41</sup>Researchers at the Santa Fe Institute speculate that as: ‘[...] non-linear systems grow more complex, they can become more unstable. When a system—say, an ecology,—whose components are tightly interlinked becomes unstable, small changes can cause massive consequences [...] such unpredictable change is the hallmark of non-linear systems [...] non-linear systems, like the weather [as well as the stock market], can react with sharp oscillations to small disturbances’ (Thomas, ‘Cashing in on Chaos’).

linear simulations of the economy, namely: '[...] bounded rationality, that is, a realistic limited degree of problem-solving skills, but also delays, bottlenecks and other sources of friction which are also key to their self-organization' (Delanda, 'HMH'). By inputting energy continuously, self-organizing systems export entropy. Entropy is always veering towards an equilibrium state, whereas the biosphere, for instance, ships out disorder and thereby establishes stability. Production in capital is always excessive and overflows into crevices to propagate its expansion.<sup>42</sup>

A complex system, such as the social system, is characterized by equations expressing the interdependence of the various actors of the system and that these intrinsic nonlinearities, in dialogue with fluctuations, result in the self-organization of the system, so that its structures, articulations, and hierarchies are the result, not of the operations of some 'global optimiser,' some 'collective utility function,' but of successive instabilities near bifurcation points (Prigogine & Allen, 'TCC', p.37).

This position is antithetical to theories supported by neo-classical economics, whereby a rational component of supply and demand reaches an equilibrium state through the intervention of a knowledgeable agency. As Delanda discusses the role complexity has in our modern, *intensive*-economic<sup>43</sup> arena, he suggests that history has shown that rational agents, or centralization of supply and demand, did not necessarily preside over economic development:

Pre-capitalist markets, like those which existed in medieval Europe, in China or India, or indeed in many small towns even today, are

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<sup>42</sup>W. Brian Arthur illustrates positive feedback, or *third order* non-linearities, in his article, 'Self-Reinforcing Mechanisms in Economics', concerning: '[...] factors that would drive some sector of the economy *away* from equilibrium' (Waldrop, C, p.138).

<sup>43</sup>Namely, time is taken to be the mutating variable in the open system, thereby having no limit to growth. This is contrasted with an *extensive* model (time axis), where a regular, temporal, metric curve is positioned to plot extensively in increments. This model is pegged at regular intervals, and by plotting exponentially an increase of variables against regular increments is shown. An *intensive* model does not impose an external limit to the end of capitalism (or *schizophrenia*), rather *pure speed* is the governing singularity.



structures that emerge out of a decentralized decision-making process which brings heterogeneous needs and offerings together. In modern nonlinear models, markets have very little to do with the 'invisible hand', involving complex processes of self-organization and not just demand and supply (Delanda, 'HMH').

Furthermore, the recent probing of self-organizing systems in the molecular sciences has assisted the investigation of complexity science to permeate its discourse into the economic sphere. The most compelling criticisms have been levelled against neo-classical (or orthodox) economics, in particular, their obedience to strict top-down analysis of how the economy functions and their well-versed predictions of the future of the market.<sup>44</sup> The underlying force behind orthodox economics stems from arguing that the whole can be dismantled into its separate parts and logical conclusions can be derived, therefore enabling an anticipation of what the market will produce in the future. By manipulating parts or subsets of the system, the surface of the components of the economy will reach an equilibrium point, since as the theory states, each rational agent within the system will have the necessary access to all information governing the market, thereby a perfect supply meeting demand will arise.

To trace the argument in more detail, it is important to examine the implications of the reductionist model. In essence, the model argues that by dismantling a complex whole (of a system), it is still possible to preserve the phenomenon, even though the process of the system has been dissected into its multifaceted regions. In other words, by analyzing the additive parts of the system separately, traditional economists argue that the whole system's behaviour can then be predicted. 'The behaviour of such systems at the aggregate, macro-level cannot be

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<sup>44</sup>Any reliable model embodying all relevant knowledge of the working of the economy can only be used to *visualize possible scenarios* through simulation processes [...] (Simon, *EBRCR*, p.14; emphasis added).



deduced from simple extrapolation of the behaviour of a single individual. The whole is different from the sum of the parts' (Ormerod, *DOE*, p.91). As Deleuze and Guattari, along with contemporary studies in self-organizing systems, indicate, molar models, such as orthodox economics, postulate wholes as if they were logical substitutive wholes. This appears as an index of the operation of power; a transcendent condition for production or manipulation of the economic forces that determine or anticipate the future. The pre-conditioning of neo-classical economics places a transcendent mysticism to the operation of the market.<sup>45</sup> The mirroring of prices to a calculated measure of what the future is going to be is an attempt to create a perfect quantitative factor of all modes of production and labour. The body without organs presents a glimpse into the functioning of the economic sphere, for the inscription of production is produced as a whole on the plane of the body without organs. Yet, the totalization of the body without organs does not correspond to the whole by counting and allocating the subsets that constitute the different frequencies and wavelengths of the surface. Each component works alongside other flows on the field of the body without organs, and yet does not unify the process to a totality.<sup>46</sup> Furthermore, the concept of the whole misleads the calculation of pricing by subsuming the whole to its integral parts, and producing a unidirectional perspective of the production process.

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<sup>45</sup>'The implication of such a situation is that there is not just one but many possible solutions to the equations which describe a competitive economy. In other words, there is not just one equilibrium in the economy, but many equilibria [...] In other words, large changes around any particular solution might lead to important and unforeseen changes in the overall nature of the new solution at which the system ends up, and which the free-market system itself is quite unable to determine' (Ormerod, *DOE*, pp.86 & 87).

<sup>46</sup>'The body without organs is produced as a whole, but in its own particular place within the process of production, alongside the parts that it neither unifies nor totalizes. And when it operates on them, when it turns back upon them, it brings about transverse communications, transfinite summarizations, polyvocal and transcursive inscriptions on its own surface [...]' (Deleuze & Guattari, *AO*, p.43).

In other words, when new parts are added to the system, the perspective of the whole has to be overhauled in order to conform to the current status of the subset. Self-organizing systems allow us to perceive the polemic surrounding heterogeneous fragments as not having to 'round off their rough edges', but rather a process in which the: '[...] whole not only coexists with all the parts [...] it is contiguous to them, it exists as a product that is produced apart from them and yet at the same time is related to them' (Deleuze & Guattari, *AO*, pp.43-44).

In conclusion, this chapter has discussed the current developments in late capitalism. Of particular interest for this chapter has been the function of axiomatics in relation to codes. We have argued that axioms are abstract in nature, and that they produce solutions quantitatively as opposed to codes. Since codes are based on an internal system of predefined solutions they do not enter into isomorphic relations. Moreover, we have utilized the function of axiomatics to discuss contemporary problems associated with late capitalism. In particular, the displacement of internal Third Worlds into the Centre of the capitalist world-economy. By peripheralizing sectors of the capitalist world-economy into Third World zones, the Centre attempts to maintain power over economic regions. This responds to the crisis resulting from capitalism's inability to re-axiomatize flows of desiring-production back into the overall matrix of the capitalist world-economy. We have also introduced minoritarian assemblages that challenge the present homogeneous structure. The apparatus of capture implements models of realization to reterritorialize assemblages that challenge the present molar configuration. The last section introduces the function of market prices in the world-economy. We examined recent developments in complexity science to argue that molar systems trace wholes as if they were logical substitutive wholes.

By investigating self-organizing systems, we can diagram molecular processes that decode such molar apparatuses of control. The body without organs is the intensive spatium across which antisystemic movements of resistance can be mapped.

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## Chapter II

# Body without Organs

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Capitalism only triumphs when it becomes identified with the state, *when it is the state*.

Fernand Braudel  
(emphasis added)

## I

As there is no surface, the inside and the outside, the container and the contained, no longer have a precise limit; they plunge into a universal depth or turn in the circle of a present which gets to be more contracted as it is filled. Hence the schizophrenic manner of living the contradiction: either in the deep fissure which traverses the body, or in the fragmented parts which encase one another and spin about. Body-sieve, fragmented body, and dissociated body [...] (Deleuze, *LS*, p.87).

We are passengers of the empty circle who only wish to arrive before they leave. Speed is a perfect will to impotence (Virilio, *SP*, p.55).

The strata depend upon the capture of intensities, producing resonance, a zone of homogeneity, an equilibrium machine. The apparatus of capture codes intensities by inducing the stratification process onto another plateau, a building block through segmentation. As Deleuze and Guattari suggest, it is on the most deterritorialized element that reterritorialization takes place. It is because of intensities having escaped that a particular line, or system of behaviour, becomes an inducer for the rearrangement of the strata. This brings us to the *body without organs*.<sup>1</sup> In operating with a *zero* presupposition, a multiplicity or difference, the BwO occupies the space of transcendence without implementing domains of a higher unity to guarantee the process.<sup>2</sup> Thus the *emergent* effect of production is immanent to the system:

And God, who designates none other than the energy of recording, can be the greatest enemy in the paranoiac inscription, but also the greatest friend in the miraculating inscription. In any case, the question of a being superior to man and to nature does not arise here at all.

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<sup>1</sup>Hereafter, referred to as BwO.

<sup>2</sup>Zero is punctual in that it has no extension due to its incommensurability with all other numbers. This is not to suggest that zero is not spatial, since it is distributed in smooth space, but it does not provide a metric measurement, as in the quantitative configuration of One. By taking zero out of stratified, numbered-number systems, it is assigned to the assemblages of singularities. The philosophical crisis arises when the construction of the State is premised on the numeric One, as the constituting apparatus from which all intensity derives. The history of philosophy has subjected itself to a similar division, whereby zero (body without organs) is numerated as a replicable piece of code through the essence of One. This will be discussed in the following chapters.

Everything is on the body without organs, both what is inscribed and the energy that inscribes it. On the unengendered body, the nondecomposable distances are necessarily surveyed, while the disjoined terms are all affirmed (Deleuze & Guattari, *AO*, p.78).

The BwO is the binary current between the molecular and molar processes.<sup>3</sup>

As in the above reported excerpt, the *paranoiac machine* is a rage against the organism.<sup>4</sup> The BwO is the organism as a permutation: a multiplicity.<sup>5</sup> The system (the BwO) is absolutely plastic, the transcendental element of zero, with featureless components added to the multiplicity. The disjunctive synthesis is in the wake of the paranoiac machine, a rewiring of the body, which then manifests itself in a grid of an either-or apparatus.<sup>6</sup> Even though zero intensity is indivisible, any reconfiguration to desire is via the BwO: nothing in principle can be integrated off.<sup>7</sup> The BwO is the massive conveyor between the paranoiac machine (repulsive, or *repellers*) and the

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<sup>3</sup>Refer to Table I.

<sup>4</sup>Recalling Artaud's schizophrenic immersion, the body is locked into a presupposed linear transcendence, abrogating immanence to the functioning of the system: the organs are the enemy of the body. Or abstraction revolts against the body: 'This is the real meaning of the paranoiac machine: the desiring-machines attempt to break into the body without organs, and the body without organs repels them, since it experiences them as an over-all persecution apparatus' (ibid, p.9).

<sup>5</sup>The concept of multiplicity: '[...] was created precisely in order to escape the abstract opposition between the multiple and one, to escape dialectics, to succeed in conceiving the multiple in the pure state, to cease treating it as a numerical fragment of a lost Unity or Totality or as the organic element of a Unity or Totality yet to come, and instead distinguish between different types of multiplicity' (Deleuze & Guattari, *ATP*, p.32).

<sup>6</sup>The birth of the State, with mechanisms of separation and hierarchies. For example, zero intensity operating on a continuum, via an abstract component of the State machine.

<sup>7</sup>Intensity that is drawn and squeezed between the belts of the strata is the body without organs: zero. The body without organs is not relative to a system of representation: a static device uniformly overcoding intensities through signification, a numbered-number quantification. Since the zero point never actualizes through transcendent representation, the body without organs is always *real*: a trafficking of intensities that leak from the coded mechanisms of the super-stratum, a commerce that escapes into the machinic phylum of desire. This not only functions as a weapon for molecular becoming—a deterritorialization from coded transcendence—but, at the same time, is appropriated by the strata (the molar State) to recapture flows of desire back into stratification. The system of stratification is the fundamental machinic component of (re)capture. The strata belts produce a taxonomy of homogeneous systems of thought that supersede localized variations of heterogeneity.

*miraculating* machine (attractor). The miraculating machine glues partial objects together by means of the BwO. Even though the BwO maps every particle of existence together, thus being the sole source of communication, it has no feature intrinsic to itself, it is only functional, a process.

Moreover, reterritorialization by a miraculating machine is parallel to a recoding process through the BwO. The dependencies of the functional mechanism (for example, attractors) pass directly between the singularities concerned: the distinction of inside/outside becomes obsolete. The primary territorialization<sup>8</sup> is replaced by a recoding. The dependency is affected by way of the BwO, which in turn has the 'destiny' of the system mapped out. 'More specifically, the attractors define the more or less stable and permanent features of this reality (its long-term tendencies), and bifurcations constitute its source of creativity and variability. Or to put it more philosophically, attractors are veritable "figures of destiny," for they define the future of many systems' (DeLanda, 'NOL', pp.138-139). The dependencies that are stratified at the point attractor are expressions that converge out of veneer substances of content. Any non-linear process involves a coupling of deterritorialization and reterritorialization.<sup>9</sup> A paradoxical relationship arises between deterritorialization and reterritorialization, insofar as the feedback into itself needs to be constantly remapped. This creates, as stated in *A Thousand Plateaus*, the *absolute deterritorialization* convergence running away, and eventually crashing back to some primordial space.<sup>10</sup>

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<sup>8</sup>The first synthesis.

<sup>9</sup>As in the operation of capitalism.

<sup>10</sup>Also see Deleuze and Guattari's *What is Philosophy?* for an extended discussion on *absolute deterritorialization*: 'Deterritorialization of such a plane does not preclude reterritorialization but posits it as the creation of a future new earth' (p.88).



The subject emerges as a consolidated machinic assemblage, and has as its foundation attractive and repulsive attributes that guide the partial objects into the orientation of subjectivity. Particles are tracked insofar as the disjunctive network produces bifurcations: a magnitude from zero intensity.<sup>11</sup> Only positive deviations arise from the sum total outcome between the attractive and repulsive machinic processes.<sup>12</sup> By the time intensity multiplies it germinates into a plexus, a loop on a particular point on the disjunctive zero intensity. This component of the *réal* fills virtual space, an intensive amplitude that cannot be divided without changing its nature, because any attempt at cutting up intensities occurs by mutating the processes.<sup>13</sup> The subject is not part of an internal existence; rather the subject is the effect of an intensity: a cartography of attractive and repulsive forces. (Repulsion is the place holder of the connective synthesis. These particular lines of repulsive forces produce an intricate network and integrate to an intensity).

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*Plasticity* is the BwO's absolute accumulation to events, and the desiring-machine constitutes the heterogeneous element of production.<sup>14</sup> The elements can be

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<sup>11</sup>In mathematical terminology, the events at the onset of self-organization are called "bifurcations". Bifurcations are mutations that occur at critical points in the "balance of power" between physical forces—temperature, pressure, speed and so on—when new configurations becomes energetically possible, and matter spontaneously adopts them' (DeLanda, 'NOL', p.135).

<sup>12</sup>The term, machinic enunciation, is the fusion of multiplicities arising from heterogeneous formations surfacing the BwO. 'Inasmuch as these heterogeneities are matters of *expression*, we say that their synthesis itself, their consistency or capture, forms a properly machinic "statement" or "enunciation." The varying relations into which a color, sound, gesture, movement, or position enters in the same species, and in different species, form so many machinic enunciations' (ATP, pp.330-331).

<sup>13</sup>The reason for this is because there is no homogeneity or common character that is incremental in the stages of intensity.

<sup>14</sup>The BwO is the vehicle for abstract matter. *Anti-Oedipus* is influenced by Marx's notion of plastic labour power, as an abstract productive capacity, and Freud's theory of abstract libido. Both are units of desire that are not material. This is not to suggest that abstraction is an idealization. For instance,

entirely different, since the functioning of the BwO is to integrate absolute diversity. For instance, partial objects in the BwO eradicate notion of the same: a programmed ontology. Deleuze and Guattari's polemic against the history of philosophy stems from their aversion towards the hierarchy, and implementation, of molar models to navigate nature's attributes.<sup>15</sup> What they execute is a radicalization of bifurcations within molecular elements,<sup>16</sup> thereby eliminating dependency on transcendent principles that constitute a universalization between forces, and that which is modeled by it. The BwO becomes infinitely abstract through this de-hierarchical process, since it equals nothing but zero. For instance, any specific character would be a molar concretion without any justification on the molecular plane. Furthermore, all elements lose intrinsic relatedness, since particulars have nothing in common with each other except the BwO.

Since the BwO is infinitely abstract, it can mistakenly lead one to specify it as having an *a priori* foundation. On the contrary, the BwO is purely desiring-production: the cipher of multiplicity, plasticity. 'The notion of multiplicity saves us from thinking in terms of "One and Multiple"' (Deleuze, *B*, p.43). There is no attempt to produce universal concepts of what radical difference would be, since to conceptualize such a concept of difference would lead back into a molar model, the very conflict waged by Deleuze and Guattari. Reminiscent of Spinoza, the BwO encompasses *substance* and *attributes* that correlate to the repulsive and attractive

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capitalism produces abstract correlates through money, an axiomatization. These processes are not ideological positions, but purely quantitative indices of abstract matter that are a potentiality: an abstraction of intensity.

<sup>15</sup>In particular, Aristotelian separation of genus and species.

<sup>16</sup>Schizoanalysis.

forces engineered within the process:

The body without organs is the matter that always fills space to given degrees of intensity, and the partial objects are these degrees, these intensive parts that produce the real in space starting from matter as intensity=0. The body without organs is the immanent substance, in the most Spinozist sense of the word; and the partial objects are like its ultimate attributes, which belong to it precisely insofar as they are really distinct and cannot on this account exclude or oppose one another (Deleuze & Guattari, *AO*, pp.326-327).

To read Spinoza as a superior empiricist is parallel to the apparatus of absolute difference and plasticity, in the network of the BwO.

After all, is not Spinoza's *Ethics* the great book of the BwO? The attributes are types or genres of BwO's, substances, powers, zero intensities as matrices of production. The modes are everything that comes to pass: waves and vibrations, migrations, thresholds and gradients, intensities produced in a given type of substance starting from a given matrix (Deleuze & Guattari, *ATP*, p.153).

Zero intensity is immanent to the production of destratification, insofar as there is no extrinsic reliance, or possibility, of analyzing intensity outside of its deviation. Spinoza's notoriety in *Capitalism and Schizophrenia* is in *atheological* terms, insofar as not allowing space for a transcendent divinity of any kind. As Deleuze states: 'Spinoza's ontology is dominated by the notions of a *cause of itself, in itself, and through itself* (Deleuze, *EP*, p.162). For Spinoza, substance is immanent to itself:

By substance I mean that which is in itself and is conceived through itself; that is, that the conception of which does not require the conception of another thing from which it has to be found (Spinoza, *E*, p.407).

And:

For an attribute is that which intellect perceives of substance as constituting its essence, and so it must be conceived through itself (ibid, p.411).

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Time does not extend the BwO, since the latter is the process for all possible



temporization. The reason as to why the BwO arises is not associated with chronology, or a logical order; rather, it is the plasticity of the BwO and multiplicities germinating within. The BwO does not have an occult distinction of difference. BwO is a mega-molecule that relates solely to difference by the connective synthesis. 'A plateau is a piece of immanence. Every BwO is made up of plateaus. Every BwO is itself a plateau in communication with other plateaus on the plane of consistency. The BwO is a component of passage' (Deleuze & Guattari, *ATP*, p.158). Its machinic couplings are the differential elements of the components. And these couplings switch over, as discussed earlier, to generate the disjunctive synthesis on the molar axis. The three syntheses are sequentially derived so that the undifferentiable objects, as intensity, are articulated. When the BwO redistributes energy via the disjunctive synthesis, all partial objects are connected up to the rest of the system. By means of the BwO there is a recording, registration of all difference to disjunctive explication. And, for any machinic system, we have a *machinic unconscious* which is a recording, or inscribing, of everything on it. However, the question arises, how do the BwO and the disjunctive synthesis deeply integrate? And, what is the pre-figuring domain of schizo-delirium? To answer these questions is to investigate the desiring-machine's function to the BwO. In a desiring-machine, there is always a virtual possibility of a line of flight that can propel itself into the machinic code.<sup>17</sup> There is a disjunctive communication system, whereby a recording is imprinted onto the network. This would be a schizo-analytical movement to the machinic unconscious. 'One phase is for the fabrication of the BwO, the other to make something circulate on it or pass across it; the same procedures are nevertheless used in both phases, but they must be done over, done

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<sup>17</sup>Of the machinic unconscious.



twice' (Deleuze and Guattari, *ATP*, p.152).

The egg is the milieu of pure intensity, spatium not extension, Zero intensity as principle of production [...] the egg always designates this intensive reality, which is not undifferentiated, but is where things and organs are distinguished solely by gradients, migrations, zones of proximity (ibid, p.164).

There is a distribution of intensive principles of organs, with their positive indefinite articles, within a collectivity or multiplicity, inside an assemblage, and according to machinic connections operating on a BwO (ibid, p.165).

This virtual delirium is displayed in *phase space*,<sup>18</sup> which allows for all possible madness or psychosis to generate as a collective machinic production. The inability to track to zero degree<sup>19</sup> in phase space, allows Deleuze and Guattari to speculate on the possibility of non-linear lines of flights that abrogate notions of identity, gender, or psychoanalytical complexes that sustain the subject in a solidified mode of representation.<sup>20</sup> This collectivity is the process by which separation becomes opaque,

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<sup>18</sup>'The dynamic state of a point particle is specified by position (a vector with three components) and by momentum (also a vector with three components). We may represent this state by two points, each in a three-dimensional space, or by a single point in the six-dimensional space formed by the coordinates and momenta. This is the phase space' (Prigogine & Stenger, *OC*, p.247). Or, the BwO. Phase space is the dimension of behavioural options by which a system can modify itself. For example, the production of territory is smeared across real phase space. And, territorialization is an inhibited range of movement in phase space; it is glued to a semi-predictable machine. If a system has varied behaviours of territoriality, it is locked into a particular dimension of potentiality. It is territorial insofar as it is to do with processes in space, a relation of proximity that takes place through linkages. The system is the nexus of behaviour. The miraculating machine in phase space produces attraction, a capturing. By casting itself over intensities like a net, miraculating machines perpetuate stratification by inhibiting movement. The flipside of this process is the paranoid machine's production of repulsion, where intensity is continuously deterritorialized. This destratification is a movement to the edge, a line of flight.

<sup>19</sup>'[...] We must be cautious: arbitrarily small does not mean zero, and it is not certain a priori that this limiting process will lead to the possibility of consistently predicting a single well-defined trajectory' (ibid, p.248).

<sup>20</sup>Massumi paraphrases Deleuze on the problematic surrounding the thought of *representational thinking* in State philosophy: '[...] it reposes on a double identity: of the thinking subject, and of the concepts it creates and to which it lends its own presumed attributes of sameness and constancy [...] Representational thought is analogical; its concern is to establish a correspondence between these symmetrically structured domains' (Massumi, in Deleuze & Guattari, *ATP*, p.xi). In *The Logic of Sense*, Deleuze *perverts* the traditional stronghold philosophers have enjoyed since the Socratic identification

and the instigation of a mass movement to destratified areas of the BwO is ignited.

Echoing the bellicose writings of Artaud relays the importance of this collectivity in his *Theatre of Cruelty*:

Once the plague is established in a city, normal social order collapses. There is no more refuse collection, no more army police or municipality. Pyres are lit to burn the dead whenever men are available. Each family wants its own. Then wood, space and fire grow scarce, families fight around the pyres, soon to be followed by general flight since there are too many corpses. The streets are already choked with crumbling pyramids of the dead, the vermin gnawing at the edges. The stench arises in the air like tongues of flame (Artaud, *TD*, p.14).

Or as Brian Massumi places the disintegration of the socius in the following:

An unspecified enemy threatens to rise up at any time at any point in social or geographical space [...] What society looks toward is no longer a return to the promised land but a general disaster that is already upon us, woven into the fabric of day-to-day life. The content of the disaster is unimportant. Its particulars are annulled by its plurality of possible agents and times: here and to come [...] The enemy is virtual (Massumi, 'EYW', p.11).

Since thought is *illegitimately* coded, by tracing, or capturing, intensity onto stratified planes intersecting on the body without organs, the importance of intensity lies precisely in this incommensurability: there is no external reference point to judge validity or purpose. With no universal frame by which to compare intensities of thought, Deleuze and Guattari address the possibilities of transforming the behaviour of molar operations that stratify discourse, politics, and economics into models of transcendence. These punctual transmutations continuously reconfigure the dynamics, thus breaking through threshold strata levels. To move out of a stratum is to find a

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of reason and virtue: 'The philosopher is no longer the being of the caves, nor Plato's soul or bird, but rather the animal which is on the level with the surface—a tick or a louse' (p.133). Finally, Deleuze states the purpose of philosophical investigations: '[...] a philosophical theory is an elaborately developed question, and nothing else; by itself and in itself, it is not the resolution to a problem, but the elaboration, *to the very end*, of the necessary implications of a formulated question. It shows us what things are, or what things should be [...]' (Deleuze, *ES*, p.106).

line of decoding and destratification; a line that short-circuits double-pincer articulation. This involves a multiplicity that excites elements in the direction of deterritorialization: a line of flight assembling excitation within the system. This can take place from a molar assemblage by influencing the macro to the micro; or by exciting the molecular which moves from the micro to the molar. There is always a tendency for stratification to be molar, a normalization that emits a frequency, or a *redundancy*,<sup>21</sup> formed out of heterogeneous particles.

Philosophy has traditionally based its discourse by combining models of thought to a whole super-stratum, a hierarchy from which intensities interact and are coded. The global consistency of politics—*power*—is transcendent of control, a Unifying and Totalizing thread that binds discourse together. However, by fragmenting, or drawing lines of flight, mutation on a regional, or local, strata emerges to: '[...] struggle against power, a struggle aimed at revealing and undermining power where it is most invisible and insidious' (Foucault, 'IP', p.208). Since intensity is always tied up with threshold levels within the strata, an assemblage can draw a line of flight that ruptures solidified strata to de-stratify, thereby generating a new configuration. This is always possible with multiplicities.<sup>21</sup> It is never a question of transcendence since

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<sup>21</sup>Multiplicities are rhizomatic assemblages expressing intensities. Intensity is an unpredictable open territory; a zone where the interacting parts do not depend on a central processing unit, or an external code, to validate its function. This blurs the function and formation dichotomy that arises out of binary oppositions. Rhizomes engage *machinically*, thereby according a wide range of fertile zones that are extraordinarily effective in dealing with networks of interaction. Rhizomes are always operative and circumvent homogeneous traits of expression (specialty, or applicability). In other words, any point in a rhizome (or patch) can be linked to any other without mediating through transcendence. Rhizomes can be anywhere on the lattice beyond its zone of designated applicability; '[...] any point of a rhizome can be connected to anything other, and must be' (Deleuze & Guattari, *ATP*, p.7). This is the trait, or feature, that indicates intensity, since the rhizomatic is the quotient traversing the body without organs. The strength behind rhizomes is precisely in the assault it wages against Unity, the form of the One. Even though, at times, it may seem to be a very low, subdued quotient of intensity, it is, nevertheless, a rhizome: 'Every rhizome contains lines of segmentarity according to which it is stratified, territorialized, organized, signified, attributed, etc., as well as lines of deterritorialization down which it constantly flees. There is a rupture in the rhizome whenever segmentary lines explode into a line of



it is putting at stake the elements that have been combined. This is opposed to Plurality which remains the same throughout the phase change. Multiplicities arise when something is produced; this is not to be confused with an essence or nature processing the change, rather it is a fusion, or *innovation*, whose sole existence is in that fusion. There is nothing outside or above it; there is no type or category by which to define it; it is the *real*: 'There is no universal capitalism, there is no capitalism in itself; capitalism is at the crossroads of all kinds of formations, it is neocapitalism by nature. It invents its eastern face and western face, and reshapes them both—all for the worst' (Deleuze & Guattari, *ATP*, p.20). It is exhausted by its own intensity; it can be designated, but not treated as a case. However much the concept seems to work, multiplicity has to be continuously made and remade—*pragmatics*. Since there is no concept by which intensity can refer to, such as binary oppositions, multiplicity is experimental, a potentially dangerous zone.<sup>22</sup>

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The real, abstract virtuality, is then the BwO. As previously delineated, the direct association of the BwO is to the desiring-machine. The BwO is reached by

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flight, but the line of flight is part of the rhizome' (ibid, p.9).

<sup>22</sup>A multiplicity only changes quantitatively in the type of composition that inscribes on the body without organs; a function of decoding. There are remarkable similarities between Deleuze and Guattari's critique of transcendence—a theatre of philosophy—and Lyotard's discussion of the fictional, philosophical tale representation has provided: 'We should not continue to confuse the closure of representation, that sarcastic discovery, that sham dropping of the scales from our eyes, by those thinkers who come and tell us: what is outside is really inside, there is no outside, the exteriority of the theatre is just as much its interiority — don't mix up this sad piece of news [...] And every intensity, scorching or remote, is always *this and not-this*, not at all through the effect of castration, of repression, of ambivalence, of tragedy due to the great Zero, but because intensity pertains to an asynthetic movement, more or less complex, but in any event so rapid that the surface engendered by it is, at each of its points, at the same time *this and not-this*. Of no point, of no region, however small, can one say what either is, because this region or this point has not only already disappeared when one claims to speak of it, but, in the singular or atemporal instance of intense passage, either the point or the region has been invested in from both sides at once' (*LE*, pp.4 & 15).



detritorializing the strata.<sup>23</sup> The dismantling of the socius is capitalism's voyage to the BwO. The BwO comes at the end of history, even though it has always operated throughout history. Moreover, zero intensity cannot be specified in a chronological series (even though absolute deterritorialization culminates in zero intensity, it is nevertheless independent of any temporal, serial processes). Nothing constrains the BwO, thus there is no privileged outcome or narrative obtained, only positive difference:

For one only has to replace the actual terms in the movement that produces them to bring them back to the virtuality actualized in them, in order to see that differentiation is never a negation but a creation, and that difference is never negative but essentially positive and creative (Deleuze, *B*, p.103).

The BwO is always a function of desiring-production, and the socius is the integration into a general, desiring-production mechanism.

The body without organs is permeated by unformed, unstable matters, by flows in all directions, by free intensities or nomadic singularities, by mad or transitory particles [...] (But) there simultaneously occurs upon the earth a very important, inevitable phenomenon that is beneficial in many respects and unfortunate in many others: stratification. Strata are Layers, Belts. They consist of giving form to matters, of imprisoning intensities or locking singularities into systems of resonance and redundancy, of producing upon the body of the earth molecules large and small and organizing them into molar aggregates [...] The strata are judgments of God; stratification in general is the entire system of the judgement of God (but earth, or the body without organs, constantly eludes that judgement, flees and becomes destratified, decoded, deterritorialized) (Deleuze & Guattari, *ATP*, p.40).

This then subordinates history to a topography, whereby the subject is located in an historical chronicle due to the socius stratifying, or layering, upon the BwO. This

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<sup>23</sup>For stratification leads to the socius. This will be elaborated in the forthcoming chapter.

doubling, namely, the machinic phylum<sup>24</sup> and the inscription of history, is on the one hand, an historical dynamic of capitalism that is an irreversible destratification;<sup>25</sup> while on the other, this zone of destratification is outside of any mode of territorialization. Essentially, this is between a synchronic versus a diachronic movement that leads to the different planes of the BwO. This progression temporally comes under stratification. Accordingly, communication between the different strata, for instance, machine code, genetic code, micro/macro physical features, intertwine in the machinic phylum. An a-temporal event would entail the navigation to infinitely abstract matter (the end of the machinic phylum). The termination point on the plane of destratifying production illuminates a virtual simulation of having 'knowledge' of everything. In other words, the schizo movement is a displacement from capitalism, or the apparatus that axiomatizes every formation or flow within the phylum. The nomadic flight escapes through to the phylum by fracturing thresholds:

The schizophrenic deliberately seeks out the very limit of capitalism: he is its inherent tendency brought to fulfillment, its surplus product, its proletariat, and its exterminating angel (Deleuze & Guattari, *AO*, p.35).

However, the question then posed, is what role does intensity have in the discourse of complex systems? The answer to this arises from the notion of global units that in a certain sense obstruct, repress or inhibit the functioning of a complex system. To elucidate the friction associated with global frameworks and intensity should enlighten the combat taken up by Deleuze and Guattari in schizoanalysis. Spontaneous emergence (deterritorialized stratum) is the other side of the spectrum of

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<sup>24</sup>'We always get back to this definition: the machinic phylum is materiality, natural or artificial, and both simultaneously; it is matter in movement, in flux, in variation, matter as conveyor of singularities and traits of expression' (ibid, p.409).

<sup>25</sup>Hence, the tendency for capitalism to move to schizophrenia.

an organized system, for the latter entails a rigidifying or thwarting to its own process. Furthermore, one always seeks to find a transcendent validator, a heavily encoded inducer, that will produce definite taxonomic outcomes. Being fabricated from the start to meet the teleological demands of an ordered system, the inverse is true for spontaneous emergence, for there is no need for organizers, but just the capacity for pre-individual multiplicities and absolute difference to emerge. The continuum is not contingent upon a temporal sequence. Spontaneous intensity is not spatially or temporally determined. This is not to suggest that the machinic production apparatus has cooled down on the molecular continuum, but any pattern of organization is always in play with forces:

For the BwO already exists in the strata as well as on the destratified plane of consistency, but in a totally different manner. Take the organism as a stratum: there is indeed a BwO that opposes the organization of the organs we call the organism, but there is also a BwO of the organism that belongs to that stratum (Deleuze & Guattari, *ATP*, pp.162-163).

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The underlying system of desiring-production lies between Marx's and Freud's work: a micro/pragmatic experimentation. Marx and Freud are to be understood within the same medium, namely, abstract desiring-production. Marx's analysis of capital equates to that of production, while for Freud, desire is sublimated to representation. This functioning is not a contingent theatrical mistake, but is programmed by the nature of capital, insofar as it is within the capitalist machine to split the convergence in two. This entails that the immanence of desiring-production needs to be repressed



in a molar formation stemming from the two dichotomies.<sup>26</sup> The heart of the social mechanism lies within the configuration of production and consumption, whereby work is instituted in order to consume, and consumption creates a movement to produce. 'The code of production itself always aims at the "infinite receptacle of consumption"' (Virilio, *SP*, p.127). The response by Deleuze and Guattari is to initiate a plane of schizoanalysis, micro-politics, or latter, in *A Thousand Plateaus*, a pragmatics whereby a return to the immanence of desire and production can be reinstated independently of the crevice in capitalist production. Pragmatics, encompassing the manoeuvre to access schizophrenia, is taken up in the second volume, 'How Do You Make Yourself a Body without Organs?'. The project is tied up with taking down global control systems that in turn decode macro/political apparatuses of capture.

This is an affair not of ideology but of economy and the organization

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<sup>26</sup>For instance, by simultaneously stratifying matter and abstraction, we are at the illegitimate production of the body without organs. This fusion adds a body to the organism, thereby trapping desire within the matrix of Oedipus. Oedipus is an axiomatized application, whereby the volcanic process of pure capitalism can find stability in a mechanism for rescuing codes. The triangular family engenders a psychopathology (Oedipus) which represents a private familial neurosis, through a collective coding system. Oedipus is the major source of repression employed by capitalism to impede flows of desire from escaping: 'Oedipus is this displaced or internalized limit where desire lets itself be caught. The Oedipal triangle is the personal and private territoriality that corresponds to all of capitalism's efforts at social reterritorialization (Deleuze & Guattari, *AO*, p.266) [...] the familial determinations become the application of the social axiomatic' (ibid, p.264). The oedipalization of the unconscious via capitalism thrusts the family to the limits of the social field. Once the circulation of codes and flux are not described within kinship, the family becomes available to produce an axiomatic within capitalism. The family becomes a reserve army to be deployed for another task, namely, Oedipus. Since the capitalist operation is not particularly concerned about the family as an empirical function of society, *familialism* emerges as being the interlock between the group and the social field, which in turn gets connected to other sets of categories. The Mummy-Daddy-Me floats as a mobile, abstract, spiritualized set of categories. The application of familialism describes the overlaying of '[...] social categories (centered around the family)' (Massumi, *UG*, p.77). 'It is only in the capitalist formation that the Oedipal limit finds itself not only occupied, but inhabited and lived, in the sense in which the social images produced by the decoded flows actually fall back in restricted familial images invented by desire' (Deleuze & Guattari, *AO*, p.267). And: 'Oedipus is a vector: 4,3,2,1,0... Four is the famous fourth symbolic term, 3 is the triangulation, 2 is the dual images, 1 is narcissism, and 0 is the death instinct. *Oedipus is the entropy of the desiring-machine*, its tendency to external abolition' (Guattari, *Chaosophy*, p.128-29).



of power (*pouvoir*) (Deleuze & Guattari, *ATP*, p.175).

[...] (T)he material problem confronting schizoanalysis is knowing whether we have it within our means to make the selection, to distinguish the BwO from its doubles: empty vitreous bodies, cancerous bodies, totalitarian and fascist (ibid, p.165).

On the micro level we have already arrived upon the BwO. There is no privileged scale determining the outcome in the course of singularities bifurcating. 'The BwO is what remains when you take everything away' (ibid, p.151). The question of the plateau is to think of the procedure as a *fusional multiplicity*. These multiplicities are machines within machines. Macro structure machines narrow or impede lines of flight from emerging due to molar structures.

A BwO is made in such a way that it can be occupied, populated only by intensities. Only intensities pass and circulate. Still, the BwO is not a scene, a place, or even a support upon which something comes to pass. It has nothing to do with phantasy, there is nothing to interpret. The BwO causes intensities to pass; it produces and distributes them in a *spatium* that is itself intensive, lacking extension (ibid, p.153).

A perpetual and violent combat between the plane of consistency, which frees the BwO, cutting across and dismantling all of the strata, and the surfaces of stratification that block it or make it recoil (ibid, p.159).

In summary, whenever machines converge and interact, they inscribe upon the BwO.<sup>27</sup> Nothing populates the BwO except intensities: the cooling down process is the coding of desiring-production into apparatuses of capture. An ontology of elements, distinctions and strata-signs produce homogeneous tiers by which desiring-production is captured. Stratification is the judgement of God, insofar as the freezing of the strata

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<sup>27</sup>'The field of immanence or plane of consistency must be constructed. This can take place in very different social formations through very different assemblages [...] with different types of bodies without organs' (ibid, p.157).

creates divisions, as evidenced by transcendent mechanisms of repression.<sup>28</sup>

According to Deleuze and Guattari, processes of stratification occur [...] in every sphere of reality. In other words, any sphere of reality [...] can be defined in terms of flows of matter of energy and the reservoirs driving those flows. At any given point in time, portions of these flows will be involved in any number of actively self-organizing processes; other portions of the flows, however, will have sedimented or hardened into more or less stable structures (DeLanda, 'NOL', p.143).

## II

Strata that are engaged in the homogenization of intensities place the nomadic trajectory in a division, a splitting of intensity in two. Complex systems locate the agitation the strata produce, an effect that can be charted through binary oppositions—a metaphysics of dichotomies and hierarchies. We can now state that the basic machinic element of the strata is to neutralize intensities through a complementarity.<sup>29</sup> An intensity that is locked in a state of capture is in a reciprocal, neutralizing alignment. This is a relationship of mutual cancellation, whereby intensities that are aligned within a stratifying production sequence are reterritorialized: the twin effect that cancels each other out produces an element of control. The epitome of the

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<sup>28</sup>Having discussed the function of the BwO, it is important to note the dangers Deleuze and Guattari explicate concerning destratification. 'There are, in fact, several ways of botching the BwO: either one fails to produce it, or one produces it more or less, but nothing is produced on it, intensities do not pass or are blocked. This is because the BwO is always swinging between the surfaces that stratify it and the plane that sets it free. If you free it with too violent an action, if you blow apart the strata without taking precautions, then instead of drawing the plane you will be killed, plunged into a black hole, or even dragged toward catastrophe' (Deleuze & Guattari, *ATP*, p.161). Precaution is utilized to ward off suicidal deterritorializations when experimenting with lines of flight. Camouflage—a rendering imperceptible—allows for movement within the stratified levels of representation. 'It is through a meticulous relation with the strata that one succeeds in freeing lines of flight, causing conjugated flows to pass and escape and bringing forth continuous intensities for a BwO' (ibid). How does one construct a relation to the strata? Movement. However, drawing on the plane requires sober *caution*: a pragmatic interaction with the body without organs and a *mimicking* of the strata. Caution is deliberately stressed in *A Thousand Plateaus*: 'You don't reach the BwO, and its plane of consistency, by wildly destratifying' (ibid). Tapping into the machinic phylum's head allows for a tracking of heterogeneous particles of intensity that solidify on the strata.

<sup>29</sup>By this, I am suggesting that the complementarity is a homogenizing, quantitative and recognizable strata part. It is constituted by an interchangeable, regularized unit that is interrelated by a commensurability to the super-stratum.

malfunctioning strata is its upheaval—a process whereby intensities line up to escape through the thresholds of control mechanisms (an instance of deterritorialization). It is essential to diagram the departing intensities that flow out of this equilibrium state that the strata institute. Either intensities are (re)captured by a new pincer of stratum (machinery), thereby crashing into another zone of homogeneous space, or they simply disappear onto the body without organs. It is the capturing of the escaping element that becomes the basis for the new strata, an issue that particularly concerns the second volume of *Capitalism and Schizophrenia*. The filtering mechanism utilized by the strata to sort out difference—between threshold and gradient and type and degree<sup>30</sup>—undergoes a phase change in order to accommodate the implementation of the new layers of strata. The ruptured tendency of this operation is compressed and concentrated into an extreme form of the new strata. Every stacking of strata is a relic of a recaptured, escape threshold. In other words, whenever there are two strata, there is a testament to a fossilized threshold portraying escaped intensities. We then find that the conjunction of singular names (proper names) and intensive numbers are adapted to the strata. Singular names and intensive numbers that pass through thresholds of (re)territorialization echo within the strata: a sequence that excites the molarization of stratification by generalizing singular names and, at the same time, eliminating multiplicities. This flattens intensive numbers onto planes of reducible units of measure, thereby assuring the twin effect of generality and homogeneity. The limited capacity of the despot's overcoding lies in absorbing one set of codes into

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<sup>30</sup>The intensity of stratification is equivalent to the degree of difference between the threshold and gradient phase of the strata—this separation is never perfected. If it were perfected, then the break within the strata would enable a concept of types and degrees, that are in principle distinguishable, to cease to be machinically operative. Ultimately, intensities need to be traceable in order to solidify flux into coded machines.



another, while decoding melts the apparatus of overcoding to a zone of axiomatization.<sup>31</sup>

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Stratification is defined by a series of plates that split intensities. The plates lock themselves into thresholds, whereby a particular point on the intensive gradient is captured by the machinery. The locking sequence prevents the restoration or immanent integration of intensity. The strata produce the 'world' through this capturing of liquid flows into tangible wholes—a rigidifying of ambivalent points of intensity to representation.<sup>32</sup> The outcome is a difference in type: the machinery processing intensities into homogenized and interchangeable layers of transcendence, the vertical stacking up of flows to the apex of the despot—a judgement of God. The immanent trajectory that thwarts this capture is a diagonal movement. This movement is directed at the machinic circuit that places intensities onto homogeneous belts, an obstruction from integration. With stratification comes territorialization: a geographical territory that is derived from a zone of implementation. (Writing, for instance, territorializes on speech, an inscription process implemented by the despot to sustain the transcendent gulf). It is always a relationship of singularities commercing within

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<sup>31</sup>The stratifying process does not have an existing internal code relation, rather it has an apparatus that appears in a single stroke—the despot. Deleuze and Guattari's emphasis on the notion of code is an attempt to flatten out processes onto a machinic plane, a divergence from transcendent models of representation. The flattening out of material flows is essential due to the importance they attach to practical instances, a pragmatic model of interaction that advances critique.

<sup>32</sup>Intensities allow us to map the myriad layers of stratification. Everything at issue is compatible with the strata. The reason for this is that the strata provide a guide to the excavation that is undertaken to harmonize intensities to an equilibrium. The application—the overlaying of one set of elements to another—of folding desire back onto the strata defines molar production. Strata have to be tagged as systems based upon split intensities; for instance, the apparatus that is constructed through deterritorialization (coupled with a complementary reterritorialization) is a process of dividing and allocating zones, whereby intensities solidify into wholes. Everything that is used has to be stolen from the strata.

the field of territorialization. (A territory is always flat in accordance to the strata). The application of codes produces a stable correlation between elements of two different plates, a production of correspondence between the strata. However, there is always a limit to what can be achieved from the utilization of codes.<sup>33</sup> The limited effect that is generated from the use of codes presupposes the axiomatization of the world-economy: capitalism. Axiomatics are unlike codes; they actually are the stratifying machine, a pure stratification. Granted, axiomatics are "still" attached to specific correspondences, such as the abstract machine that includes the basic processes of economic organization, status and space-time locale; but axiomatics only quantify problems and their solutions produce abstract change, while codes are always specific about particular outcomes. The actual concrete arrangement is peripheral to the abstract model of axiomatics. In other words, there is an axiomatic system whenever we are dealing with an open-ended series of quantitatively defined problems. The singularities that operate within the axiomatized stratification build constellations of numeric entities. Everything depends upon spatial distributions, such as enclosures,

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<sup>33</sup>Codes provide an essence to space, whereby multiplicities that converge on (re)territorialized space have processes of coded material within their assemblages: the machine is frozen from its desiring flows. Deleuze and Guattari argue that codes have no exogeneous source, rather codes that are chopped in particular formations are always peripheral to desire itself. The end result is a physical aggregate constituted by a hylomorphic apparatus of discourse. The *hylomorphic model* is a clue to the apparatus of capture the strata institute. Before venturing into hylomorphic tracings, it is essential to restate Deleuze and Guattari's insistence that it is never a question of *movements* populating masses with molecular desire, but a conjunction of couplings that immanently model the variables the strata condition for themselves. The artificial simultaneity that induces multiplicities to a homogeneous relic of fossilized strata, is a hylomorphic model/construct that is coded by a topographical system of reference. Hylomorphism is the cultural trait of attributing form to an exterior element. Formless matter is elevated to an intrinsic eternal Ideal that is down-loaded from a *judgement of God*. The result is a stratifying process, whereby plateaus within the body without organs are solidified through the appropriation by the strata. The *form* is a harmonizing structure that corresponds to the strata reterritorializing escaped intensities. Needless to say, Deleuze and Guattari position it not as a: 'question of surrendering [...] then [as] following where it leads by connecting operations to a materiality, instead of imposing a form upon a matter: what one addresses is less a matter submitted to the laws than a materiality possessing a *nomos*. One addresses less a form capable of imposing properties upon a matter than material traits of expression constituting affects' (Deleuze & Guattari, *ATP*, p.408). This is the significance of emergent properties that level a critique of the strata.

breaks, seepages, and circuits of desire, that will present the opportunity for the diagonal movement out of the abstract envelopment of axiomatics. Axiomatics do not depend on systems of predefined solutions to determine their outcome in the socius, as evidenced by the despot. Capitalism builds this axiom model of interaction into its system of behaviour—a potential migration to a new equilibrium. The compensatory alignment is the fragmentation of intensities twisting into mutual zones of articulation that the ‘anti-market’ can utilize. Antisystemic movements are an autonomous and intensive singularity (numbering-number) that are not fundamentally determined from the homogenizing generality of the strata.<sup>34</sup> By disengaging from the stratified, servile formation, these movements climb onto a cusp, a diagonal movement away from the strata, whereby the segmentation that binds the intensity is deterritorialized. (The diagonal composition is undistinguishable from mapping—it is always a question of finding a line that is not overcoded, or segmented). The spontaneous event cannot be tracked in relation to a metric of speed or velocity; rather, thresholds and singularities

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<sup>34</sup>Numbering-number puts into practice a nomad numeracy, an antisystemic, vortical motion that consists of an open-ended process. A division into itself, the movement that is effectuated by the nomad is *made* not by: ‘[...] adding a higher dimension, but rather in the simplest ways, by dint of sobriety, with the number of dimensions one already has available’ (Deleuze & Guattari, *ATP*, p.6). These lines that constitute the destratification process converge with the lamella belts of the strata. To open up the space of movement is to let the nomad fold back onto itself. (Nomadism is characterized by its mode of occupying smooth space, a zone of interaction that is not coordinated by a grid of stratification). What provides the nomad machine with a numerical component is its fine articulation that complicates molar space. (The numerical is anti-coded by the nature of its difference). The fundamental character of numeracy lies in its composition to deterritorialize, an escape from numbered-number systems. Numbering-number is a sequence through which the nomos can be designated as a free distribution on the plane(s) of the body without organs. Since nomos is never divided or segmented, numbering-number is never assigned a (transcendent) value because it functions only in smooth space. (As nomos can only divide into itself, to assign a value would have to take place on an immanent plane, whereby the intensity would fold back on itself to bifurcate a new threshold of becoming: ‘[...] becoming is the concept itself. It is born in History, and falls back into it, but is not of it. In itself it has neither beginning nor end but only a milieu. It is thus more geographical than historical. Such are revolutions and [...] societies of resistance, because to create is to resist: pure becomings, pure events on a plane of immanence’ (Deleuze & Guattari, *WIP*, p.110)). To compensate, the strata impose numbered-number chains through a systemic manipulation of homogeneous space. This strategy is assigned a value because it is positioned through a coordinated space that can only register an external, geometric matrix of numberhood.



provide a map to the discharged numeracy.<sup>35</sup>

### III

The State seems to rise up in a single stroke, in an imperial form, and does not depend on progressive factors (Deleuze & Guattari, *ATP*, p.359).

We are compelled to say that there has always been a State, quite perfect, quite complete (ibid, p.360).

We have now discussed the formal operation the strata institute to trap nomad flows onto plates of homogeneity. This allocates featureless components within a molar domain, a binding apparatus through double articulation. The importance of discussing this process lies in the function of stratification: the inhibition of intensive flows that eliminates friction through the capitalist axiomatic. The system of planetary, capitalist overcoding places a grid onto smooth space that is further complicated by rigorous cross-sections of political and libidinal investment: a displacement of Third Worlds into the Centre matrix. The designating bands that distribute intensity on the Earth geometrically section the orbital diameter of the planet, whereby every part is connected to every other by the Centre. A complete navigational apparatus is constructed from which the Centre controls desiring-production, a strategy of capturing intensity to a molar economy of desire. The machinic force of the capitalist world-economy generates not only a deterritorializing space of commodity production, but also a complementary reterritorialization, that allows for the ever expansive development to continue. 'We are not only seeing a process of internationalization of

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<sup>35</sup>This should be taken with caution. The actual impact of singularities, the physical event accorded to the strata, is a diagonal line that is actualized (reterritorialized) as it attempts to move away from the belts that hold it together. In other words, singularities that are on the point of convergence are cut-up in their range of intensities producing a saturation of flows that will come together in the abstract machine. (The two processes that are essential to the operation of the strata are the abstract machine of mutation and overcoding. These two processes will be discussed in the forthcoming chapters).

the economy, but a process of globalization—that is, the interpenetration of economic activities and national economies at the global level’ (Castells, ‘IENI’, p.19). Before we discuss the function of the ‘market’ within the capitalist world-economy,<sup>36</sup> it is important to summarize the role of the (despotic) State within the context of the preceding sections. This will allow us to bridge the discussion of the preceding sections to the latter parts of the study. Of particular interest for the latter part of the study is the concept of models of realization in relation to the State. However, for the moment, let us investigate the formation of the State and the process of coding that occurs to bind desiring-production to the strata. In addition to *A Thousand Plateaus*, we examine the first part of Kenneth Dean and Brian Massumi’s *First and Last Emperors* in our discussion of the State apparatus that captures intensity by coding heterogeneous elements to a hierarchy of suppression.

The opening part of *First and Last Emperors* provides us with a glimpse into the despotic terrain that regulates and commands the State, with all its methods of punishment and paranoia in group-formations.<sup>37</sup> This in turn recodes the mass into a unified movement toward transcendence:

The "individual" in a despotic state is a working part in a mega-machine—or rather, a mega-organism. The people of the empire are organs of the emperor’s body. The organicity of the system is supra-individual. In other words, body parts have been abstracted from individual bodies and recast as social formations (Dean & Massumi, *FLE*, p.80).

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<sup>36</sup>The ‘market’ diagrams movements that converge with smooth space, a process that assembles minoritarian becomings onto the matrix of the capitalist world-economy. ‘Smooth space is a field without conduits or channels. A field, a heterogeneous smooth space, is wedded to a very particular type of multiplicity: nonmetric, acentered, rhizomatic multiplicity [...]’ (Deleuze & Guattari, *ATP*, p.371). Deviating from an historical (despotic) State, and following a non-linear tracking, allows for ‘market’ processes to emerge and bifurcate on the BwO.

<sup>37</sup>Or, *collective paranoia*: ‘[...] bringing into operation everything that militates against any liberation of schizo desire in the social situation’ (Guattari, *MR*, p.86).

The strata fixate movement within the confines of territory. To achieve this sedentary plane, transcendence via the emperor is instrumental in slowing down the processes of intensity that flow upon the BwO. Inscribing legislation not only on the earth, but upon the body,<sup>38</sup> enhances the credibility of the emperor as the dominion of truth. Repulsive and attractive forces position intensity to revolve around an *abstract machine* of the State, thereby coalescing a stratum that is uni-directional to the mode of transcendence. Hence, the State orchestrates particular movements through the unfolding of predetermined channels, implementing transcendence as the guarantor of the abstract State. 'It is an abstract process: a drive to "unity". To the extent that empirical states concretize that drive, they are one and the same. Every state is *the* state. The state does not evolve, nor even have an origin. It arrives, like fate, in a single stroke and fully formed, from a plane that cannot be located. Over and over again' (Dean & Massumi, *FLE*, p.153). Unity, as composition of the whole, the one, is the 'probe head' of the abstract machine; the State propels further into the many strata of the BwO, capturing flows into coded matter. Recomposing, or continually recoding, solidifies the terrain and the populace into submission: 'Any drive to unity is necessarily a drive to dominion' (ibid, p.194). By recodification, the levelling of strata integrates into exteriority and interiority, leaving behind only traces of lines, or residues of configurations, that in turn assimilate and mould private and public space. The etching onto the earth, transforming matter into codified material, is tapping into the vein of the phylum, aiding the liaison between the molecular and the molar forces

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<sup>38</sup>As in punishment.



of intensity.<sup>39</sup>

As converter and capturer, the State does not just relativize movement, it reimparts absolute movement. It does not just go from the smooth to the striated, it reconstitutes smooth space; it reimparts smooth in the wake of the striated (Deleuze & Guattari, *ATP*, p.387).

The State strikes in a single stroke, emerging and giving birth to itself spontaneously. The attractors governing the forces at play bifurcate in an instant, and actualize the State formation with all its lines of movement. The awakening of territorial identity beckons a domestication of the populace into servitude, that in turn propels the identity of the despot, or *exclusive disjunctions*, into motion. Yet, there is always a leakage, a circulatory phase change that ceaselessly pushes flows to the outside, the exterior. The State responds by initiating a garnering of all facets of commerce to be plugged into the hierarchical plane of unity, thereby capturing all flows in order to recode and sanction them with legitimacy, within the confines of its apparatus of capture.

One of the fundamental tasks of the State is to striate the space over which it reigns, or to utilize smooth spaces as a means of communication in the service of striated space. It is a vital concern of every State not only to vanquish nomadism but to control migrations and, more generally, to establish a zone of rights over an entire "exterior," over all of the flows traversing the ecumenon (ibid, p.385).

The State launches a teleological undertaking, capturing all movements within the phylum to be integrated in a linear formation. Feeding back into itself, but not surrendering flows to heterogeneously assemble, we find the emperor as the apotheosis of all movement. The levels of stratification determine the approximate locality of

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<sup>39</sup>'[...] (T)he sedentary assemblages and state apparatuses effect a capture of the phylum, put the traits of expression into a form or a code, make the holes resonate together, plug the lines of flight [...]' (Deleuze & Guattari, *ATP*, p.415).

heterogeneous elements that have been integrated into surplus-productivity.<sup>40</sup> Being orientated from the start, the State, with all its faciality traits, deems itself to be the impetus of division. Yet, as always, a crevice, a hole in the surface emerges: letting unbounded excess pour into the fissure of the phylum, whereupon a smoothing dimension seeps along the cracks, evolving into a nomadic attractor that will have no territorial affiliation, only lines connecting points together onto the cartography of desire. Multi-directional, sweeping and continually reabsorbing into the rhizomatic flight, the bifurcation point is the maximum thrust into capitalism.<sup>41</sup> The despotic State collapses under its own homogeneous weight, and what remains is the decoding of all regulative mechanisms of command and transcendence.<sup>42</sup> The 'anti-market' sustains its mutant flows through abstract models of commodity production.<sup>43</sup>

It is not at all that the state knows nothing of speed; but it requires that movement, even the fastest, cease to be the absolute state of a moving body occupying a smooth space, to become the relative characteristic of a "moved body" going from one point to another in a striated space. In this sense, the state never ceases to decompose, recompose, and transform movement, or to regulate speed (Deleuze & Guattari, *ATP*, p.386).

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<sup>40</sup>'If it can help it, the State does not dissociate itself from a process of capture of flows of all kinds, populations, commodities or commerce, money or capital, etc. There is still a need for fixed paths in well-defined directions, which restrict speed, regulate circulation, relativize movement, and measure in detail the relative movements of subjects and objects' (Deleuze & Guattari, *ATP*, pp.385-386).

<sup>41</sup>'The capitalist State is the regulator of decoded flows as such, insofar as they are caught up in the axiomatic of capital [...] Once again, this axiomatic is not the invention of capitalism, since it is identical with capital itself. On the contrary, capitalism is its offspring, its result' (Deleuze & Guattari, *AO*, p.252).

<sup>42</sup>'Homogeneous space is in no way a smooth space; on the contrary, it is the form of striated space. The space of *pillars*. It is striated by the fall of bodies, the verticals of gravity, the distribution of matter into parallel layers, the lamellar and laminar movement of flows' (Deleuze & Guattari, *ATP*, p.370).

<sup>43</sup>'Death is felt rising from within and desire itself becomes the death instinct, latency, but it also passes over into these flows that carry the seeds of a new life [...] flows of property that is sold, flows of money that circulates, flows of production and means of production making ready in the shadows, flows of workers becoming deterritorialized [...]' (Deleuze & Guattari, *AO*, p.223).

In monitoring flows via transcendent codes, the State attempts to control desiring-production from leaking out of the strata. However, the future (capitalism) grasps the archaic remnants of the State, and statutes of unity, to only invert the apparatus of coding. The centralized architecture of authority, symbolizing omnipotence, gives way to abstract components of deterritorialization that are always wavering at the edge. The border lies between an actualized constitution of ideology, that controls and limits integration of heterogeneous particles, and the frenzy that is prowling and meshing all flows within the machinic phylum. Speed annuls the synthesis of social identity that attempts to fill the crevice between the machinic flows of production and an integrated mode of order.<sup>44</sup>

We must take quite literally the idea that man is a face drawn in the sand between two tides: he is a composition appearing only between two others, a classical past that never knew him, and a future that will no longer know him. There is no occasion either for rejoicing or for weeping. Is it not commonplace nowadays to say that the forms of man have already entered into relation with the forces of information technology [...] which together create something other than man, indivisible 'man-machine' systems? (Deleuze, *F*, p.75).

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<sup>44</sup>'The violence of speed has become both location and the law, the world's destiny and its destination' (Virilio, *SP*, p.151).



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## Chapter III

# The Stratification of the World-Economy

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The world-economy is the greatest possible vibrating surface, one which not only accepts the conjuncture but, at a certain depth or level, manufactures it. It is the world-economy at all events which creates the *uniformity* of prices over a huge area, as an arterial system distributes blood throughout a living organism. It is a structure in itself.

Fernand Braudel

## I

[...] We have seen that the earth constantly carries out a movement of deterritorialization on the spot, by which it goes beyond any territory: it is deterritorializing and deterritorialized. It merges with the movement of those who leave their territory en masse [...] Movements of deterritorialization are inseparable from territories that open onto an elsewhere; and the process of reterritorialization is inseparable from the earth, which restores territories. Territory and earth are two components with two zones of indiscernibility—deterritorialization [...] and reterritorialization [...] (Deleuze & Guattari, *WIP*, pp.85 & 86).

The 'industrial age defined as the age of insects...It's even worse nowadays: you can't even tell in advance which stratum is going to communicate with each other, or in which direction. Above all, there is no lesser, or higher or lower, organization; the substratum is an integral part of the stratum, is bound up with it as the milieu in which change occurs, and not an increase in organization.<sup>1</sup>

The concept of *nomadic-meshwork* structures argues that molar control is not systemically controlling the economic sphere. This is an instance of mapping self-organizing systems. The self-organizing system is desiring-production that does not designate substitutive wholes to the regulation of the market. As in the molar apparatus of control, the State appropriates a mechanism of reproduction to sustain an identifiable level of power.<sup>2</sup> However, the State's function appears to diminish with the advent of de-socialization in capitalism: flows are mediated through the implementations of axiomatics that produce solutions horizontally, as opposed to the vertical transcendence of the despot. Thus, the role of the molar apparatus of control is made problematic by the modern State, and its relation to the worldwide axiomatic, capitalism. To map the function between the territorial State and deterritorializing

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<sup>1</sup>Gilbert Simondon, *L'individu et sa genèse physico-biologique*, pp.139-141, cited in Deleuze & Guattari, *ATP*, p.69.

<sup>2</sup>'There is no State which does not need an image of thought which will serve as its axiomatic system or abstract machine, and to which it gives in return the strength to function' (Deleuze & Guattari, *AO*, p.88).



capitalism, is further compounded by the different assemblages both utilize to circulate their intensities on the body without organs.<sup>3</sup> The State, on the one hand, absorbs the earth as its object of unity, a transcendent alliance in the form of recoding or subsuming multiplicities into a homogeneous whole; while on the other, capitalism operates from a highly developed abstraction that replaces recoding with axiomatics—‘*materialized labour*,’ ‘*the commodity*’.<sup>4</sup> For capitalism to effectuate the commodification of the earth, the modern State cannot substitute the abstraction of axiomatics to a uniformed recoding apparatus. Unlike its predecessor, the ‘despotic’ State, fused all surplus and labour into a reterritorialization of the earth, a transcendent recoding. The modern State, in its desire to maintain an image of *exteriority*<sup>5</sup> in the ever-expansive world capitalist axiomatic, replaces transcendent overcodings with *models of realization* to realign itself with the abstract flows of commodity production.<sup>6</sup> Marx’s genealogy captures ‘differentiated capital’ by tracing the development of town-form versus State-form markets; the State-form appropriates the town-form through taxation, thereby absorbing it in accordance to the State.<sup>7</sup>

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<sup>3</sup>Hereafter, referred to as BwO.

<sup>4</sup>Deleuze and Guattari state that capitalism’s appropriation of ‘[...] private property is no longer ownership of the land or the soil, nor even of the means of production as such, but of convertible abstract rights’ (Deleuze & Guattari, *ATP*, p.454).

<sup>5</sup>The dynamics of exteriority will be discussed later in the chapter.

<sup>6</sup>‘The immense relative deterritorialization of world capitalism needs to be reterritorialized on the modern national State [...] As Braudel shows, capitalism started out from city-towns, but these pushed deterritorialization so far that immanent modern States had to temper their madness, to recapture and invest them so as to carry out necessary reterritorializations in the form of new internal limits’ (Deleuze & Guattari, *WIP*, p.98). Granted the above is rather compressed, but these ideas will be unfolded throughout the chapter.

<sup>7</sup>Massumi speculates on the differential capital in postmodernity, a non-linear perspective on Marx’s analysis. He is quick to point out that the State-form’s appropriation of the surplus generated from the town-form is not a contradiction in terms of generating capitalism itself, but the possibility of capital accumulation through models of realization: ‘The dense points of the capitalist relation do not define a contradiction or an opposition, but a differential (more or less surplus value, or this kind or that, with

However, even between the archaic means of recoding and the present globalization of the world economic system, are economic *bloc-formations* that are utilized axiomatics to ward off schizo flows from dispersing into the global sphere of dissipation.<sup>8</sup> For instance, incorporating regions into unified free trade zones regulate vast amounts of surplus and production to remain within certain boundaries, thereby allowing the commodification of labour within the apparatus of the State. The abstract machine is the mediator between the hydraulic flows of commodity production that assists the State to not only retain an image of itself, but at the same time corrodes the mechanisms that sustain it.<sup>9</sup> Thus:

The abstract machine of overcoding ensures the homogenization of different segments, their convertibility, their translatability, it regulates the passages from one side to the other, and the prevailing force under which this takes place. It does not depend on the State, but its effectiveness depends on the State as the assemblage which realizes it in a social field (for example, different monetary segments, different kinds of money have rules of convertibility, between themselves and with goods, which refer to a central bank as State apparatus) (Deleuze & Parnet, *DIA*, p.129).

Bloc-formations intertwining between the abstract machine of overcoding and the schizo-flows that leak from the State, relay a mechanism that perpetually impedes flows from superseding the role the State premises itself on. The lateral dispersion of production, as opposed to the recoded, verticality of the despot, pressures the State

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or without the possibility of capital accumulation). When the capitalist relation is actualized, the particular content it receives displays an almost infinite variety of concrete forms' (Massumi, *UG*, p.203).

<sup>8</sup>Bloc-formations are a paradigm case of models of realization, by which the modern State operates.

<sup>9</sup>The mediation is between the abstract machine of *overcoding* and *mutation*, and will be discussed in relation to antisystemic movements in the next chapter. For the present context, it is important to bear in mind that there: '[...] is no dualism between abstract overcoding machines and abstract machines of mutation: the latter find themselves segmentarized, organized, overcoded by the others, at the same time as they undermine them: both work within each other at the heart of the assemblage' (Deleuze & Parnet, *DIA*, p.132).

mechanism to perpetually strive to apportion ruptures within its own boundaries. The 'lateral pressure'<sup>10</sup> exerted on the social machine demands a reterritorialization, not a recoding, as evidenced by the apex of the despotic synthesis,<sup>11</sup> but rather through axiomatizing solutions to harbour economic cycles and trends within the vicinity of the State's containment. The nineteenth century witnessed the British Empire's rise of controlling liquid flows of capital to a hierarchical, hegemonic super-stratum, that once in motion, captured the most lucrative trade territories for the assimilation of goods.<sup>12</sup> In the twentieth century, America has followed in the British example of hegemonic command, though not through economic monopolization of the globe, but rather through what Arrighi labels as the "proletarianization" of nationalism'.<sup>13</sup> 'The rise

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<sup>10</sup>See Nazil Choucri and Robert C. North, *Nations in Conflict: National Growth and International Violence*, for a discussion of this concept.

<sup>11</sup>'[...] (I)n place of the territorial machine, there is a 'megamachine' of the State, a functional pyramid that has the despot at its apex, an immobile motor, with the bureaucratic apparatus as its lateral surface and its transmission gear, and the villagers at its base, serving as its working parts' (Deleuze & Guattari, *AO*, p.194).

<sup>12</sup>Admittedly, the rise of the British Empire in the nineteenth century is rather more complex than what I have elucidated in this section. My intention is to have a general link to the nineteenth century power Centre (London) that predominantly captured surplus-production for its expansion across the globe, to the discussion concerning US hegemony. Refer to Arrighi's *The Long Twentieth Century*, chapter III, for more specific details concerning the Empire in the nineteenth century. 'For the capitalist world-economy as reconstituted under British hegemony in the nineteenth century was as much a "world empire" as it was a "world-economy" — an entirely new kind of world empire to be sure, but a world empire none the less' (Arrighi, *LTC*, p.58).

<sup>13</sup>As Arrighi argues, US hegemony placed the '[...] welfare of all the subjects ("high mass consumption") above the absolute rights of property and the absolute rights of government. If British hegemony had expanded the inner-state system in order to accommodate the "democratization" of nationalism, US hegemony carried the expansion further by selectively accommodating the "proletarianization" of nationalism' (*LTC*, p.66). The ability of the US military mandate to supplant any nation from attempting to override its position of nuclear domination also plays a role in Arrighi's discussion of hegemonic powers. America has provided economic assistance, or mini-Marshall Plans, to countries in need, but this has always been included with military protection to thwart the expansion of 'communism', or 'un-democratic', systems. Coupled with nuclear-umbrella protection, the economic homogeneity of the American core power has infiltrated peripheral zones since World War II: 'At the height of its hegemony [...] the US government substituted itself for the "free worldist" regimes of South Korea and South Vietnam in their respective war against the communist regimes of North Korea and North Vietnam. At the same time, however, it actively encouraged the greatest wave of decolonization the world had ever seen' (ibid, p.70). Since the focus of this study is to portray the



and maintenance of hegemony is a function of comparative advantage in leading economic sectors and political/military advantage in the control of international trade and victory in world wars among core states' (Chase-Dunn & Podobnik, 'NWW', p.7). However, Wallerstein argues that, as we draw close to the end of the millennium, the US superiority is diminishing, as other forms of technological methods become available. These models place the hierarchial military structure to other self-organizing lattices, such as netwars and cyberwars.<sup>14</sup> In order to sustain its economic superiority in the light of a dwindling hegemony, the United States has embarked on a regionalising crusade to combat the post-industrialized dilemma that has crushed major city zones in the country.<sup>15</sup> A recent incentive for the United States to fortify its economic boundaries from other competing regions has been the introduction of The

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contemporary economic and geostrategic interlink, it is not possible to discuss the historical role the US military matrix held during the height of its hegemony in the cold war. Specifically, this section concentrates on the current US agenda that is regionalising economic zones, particularly NAFTA and the imminent WHFTA. This will be discussed shortly.

<sup>14</sup>Cyberwar is information-related conflict at the military level. The tactics involved consist of a decentralized, decision-making process; and by redistributing information from the ground-up (or bottom up) enables the tactical forces to self-organize as the situation demands. 'The information revolution implies the rise of cyberwar, in which neither mass nor mobility will decide outcomes; instead, the side that knows more, that can disperse the fog of war yet enshroud an adversary in it, will enjoy decisive advantages' (Arquilla & Ronfeldt, 'CYC'). By de-hierarchizing decision-making, information is transported within the immanent system to allow for efficient communication. Traditional forms of combat have always relied on centralized control that would then navigate the next position for the attack or defence. Cyberwar's contemporary objective is to incapacitate the opponent's informational sphere through electronic contamination. This varies from blocking radio communication to fluid models, such as viral implants into the enemy's database network. 'This form of warfare may involve diverse technologies, notably for C<sup>3</sup>I, for intelligence collection, processing, and distribution, for tactical communications, positionings, and identification-friend-or-foe (IFF), and for "smart" weapons systems [...] it may also involve electronically blinding, jamming, deceiving, overloading, and intruding into an adversary's information and communications circuits' (ibid). This warfare depends less on geography than on the ability to navigate virtual obstacles into communication. Netwar is the geostrategic resistance that converges with micro-economic systems on the periphery of the capitalist world-economy. Netwar and cyberwar will be fully elucidated in the following sections.

<sup>15</sup>To situate the complexity surrounding the hegemony of core powers, Los Angeles will be discussed in the next chapter in relation to minoritarian assemblages realigning *machinic processes* through the post-industrialized, hyper-capitalism in the city. These 'anti-market' systems will present a model that undermine molar organizations of the State.



North American Free Trade Agreement (NAFTA). Arrighi argues that the lifting of tariffs that have traditionally isolated the three nations economically has led to a unification, by allowing cheap surplus labour to be garnered in Mexico, while America and Canada are potential markets for consumer goods (*LTC*, p.354ff).<sup>16</sup> This is seen as a potential for reducing costs by allocating the production of goods to a peripheral zone, thereby loosening the effects of high costs in the post-hegemonic State. This is to: ‘[...] shift the locus of production to lower-wage zones (from city to country, or from core to peripheral zone both within states and within the world as a whole) [...] (and) to redirect global flows of labor (“outward” from core towards periphery [...])’ (Wallerstein, *PWE*, p.99).

Chase-Dunn and Podobnik’s interpretation of NAFTA rests on the assumption that tariff-free trade has been the outcome of a hierarchial leadership in the United States. As an attempt to salvage the remaining remnants of a hegemonic world power, they suggest:

NAFTA is a contemporary functional equivalent of the bloc-formation process. This kind of ‘international economic integration’ is more a consequence of rivalry among core states than a harbinger of global economic integration [...] the process of bloc-formation can be seen as the functional equivalent of the colonial imperialism of past centuries—with rival core powers attempting to fortify their respective geopolitical positions by establishing dominance over the surplus accumulation of ‘their’ parts of the globe (Chase-Dunn & Podobnik,

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<sup>16</sup>More importantly, the influx of East Asian capitalism has played a significant role in the arrangement and ratification of NAFTA. As the following notes argue, in particular, China’s current position in the capitalist world-economy, the US is extending its peripheral boundaries to foreign sectors (Mexico), in an attempt to: ‘[...] incorporate more thoroughly and extensively reserves of cheap labor closer at home’ (ibid). Briefly: ‘The real engine of growth in China today is the foreign-invested sector, most of which is concentrated in southern China, mainly in Guangdong. Considered on its own, Guangdong province is far and away the fastest growing economy in the world. Guangdong’s industrial output climbed by nearly 20 per cent per year from 1980 to 1990, and 27 per cent in 1991 (Smith, ‘CRC’, p.90).

'NWW', pp.11 & 16).

Initially, the above excerpt would be valid for a diminishing, hegemonic superpower to redefine its boundaries within a lucrative boundary, namely, a low-tax base, such as Mexico. In essence then, the authors' polemic rests upon the following question with regards to NAFTA's role in the coming century: is the emergence of NAFTA an attempt to curtail the collapse of a core power by despotically recoding neighboring territories? And, 'does the sudden economic boom in Asia's *special economic zones* (SEZ) contribute to the authors' argument?'<sup>17</sup> Chase-Dunn and Podobnik would agree that North America's role in asserting a core block of trading partners would allow for a concentrated position globally, due to the emerging markets sprouting in Asia, particularly China.<sup>18</sup> By appropriating Mexico into the dominant economic power,

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<sup>17</sup>China is the largest recipient of foreign investment: \$3.5 billion in direct foreign investment (DFI) poured into China in 1991 and an overwhelming \$11 billion in 1992 (Nicholas D. Kristoff, *New York Times*, 15 June 1992). Furthermore: 'take any statistic and you find that China now affects the world substantially: imports in 1994 were around \$115 billion; inflows of foreign capital totalled \$40 billion in 1993; Hong Kong, which will become part of China in mid-1997, is the world's eighth largest stockmarket' (*The Economist*, 28 January 1995; emphasis added). Following the trajectories, as delineated in Table II, of nineteen years in the world economy, affirms the immense growth pattern of a nation that has doubled its purchasing power. Compared to the other nations listed, China has surpassed not only its ability to attract foreign investment but has transplanted it directly into the SEZ. 'A major force in the surge of Chinese economic growth in the 1980s has been the increase in exports (10.4 percent per year in 1980-87) as the Chinese began to imitate their neighbours, following Deng Xiaoping's declaration that: "it is glorious to be rich"' (Castells, 'IENI', p.36). Furthermore, China's present exports have increased to around twenty per cent of its GNP, and when compared with Japan (exports about twelve per cent of its GNP), the former's position is *now* being emulated by its neighboring countries. Finally, China is now the fifteenth largest exporter as opposed to ranking 34th in 1978 (Smith, 'CRC', pp.61-62). See also Lynn Pan, *The New Chinese Revolution*.

<sup>18</sup>However, the argument for China's ability to spectacularly surpass the World Bank's expectations needs to be noted. The structure employed by Chinese economists is in the proficiency of opening up doors that had remained shut for decades to any, and most foreign, competitive investments: 'Since 1979, foreign investors have pumped more than \$30 billion into joint ventures and wholly foreign-owned firms, and this foreign investment accounts for a major, and in some industries, dominant share of the new capital investment' (Smith, 'CRC', p.70). This relates back to chapter I, where the contrast is developed in relation to social democracy and totalitarianism (with Chile as an example). The role of axiomatics is crucial to understanding the process of production in capital. China is a paradigm of a modern day absolute limit. The political expansions that were necessary to alleviate the economic market, in order to encompass external investment, or the reduction in the number of axiomatics taking root, have resulted from capitalism.

North America would sustain its economic influence globally. However, in equating the present status of NAFTA as the 'functional equivalent' of past exploitations is inadequate, since it dismisses the integration of heterogeneous structures that coexist with multiplicities, that in turn, propel market dynamics further.

By engaging in a molar analysis of economic strategies of supply meeting demand fails to incorporate a molecular, or at least a meshwork design model, that would allow for an infusion of different strata levels playing crucial roles in the development of social and economic history. To present a marxist theory, or neo-classical economics, of late capital perpetuating the gulf between core structures and peripheral regions, is still engaged in a linear mode of integration of commodities and surplus labour. In other words, Braudel's perspective challenges the traditional structures of capital by questioning the power relations that identify it with 'anti-markets', or Centre zones. Braudel argues that markets are molecular, whilst capital parasites on markets in order to expand, thereby striving to form monopolies that function to direct the flow of markets, that in turn, operate in a molar fashion. Marxist theories cannot accommodate the non-linear dynamics that emerge out of 'anti-market' processes. When the market has been subsumed within the apparatus of capture, then, according to marxist thought, capital resorts to regulating the whole procedure from a molar axis. An alternative approach would detail historical or social fluxes as not forming out of a homogeneous super-stratum, but rather cartographic processes viewed from the molecular axis. This would provide a more accurate picture of a rhizomatic social history that interconnects molar institutions and meshwork organizations within



the machinic phylum.<sup>19</sup> The *machinic processes* that act as sieves suggest a fluid form of reintegration of capitalist flows that allow for divergent systems. Deleuze and Guattari's suggestion of capital being one big independent State is occurring through a global attractor where commodity flows are being lured into this one phylum of exchange. Axiomatics are being pushed to deliver a further intensification of abstraction (naked labour, independent capital), that in turn delivers an *enormous machinic surplus*:

The role of the State in this regard, within the capitalist axiomatic, is the more manifest in that what it absorbs is not sliced from the surplus value of the firms, but added to their surplus value by bringing the capitalist economy closer to full output with the given limits, and by widening these limits in turn [...] The role of a politico-military-economic complex is the more manifest in that it guarantees the extraction of human surplus labour on the periphery and in the appropriated zones of the center [...] (Deleuze & Guattari, *AO*, p.235).

Meshworks track the flows generating on the BwO to trace the current economic-military society that allows for trade regionalization, such as NAFTA. It is important to chart these flows in order to generate lines of flight that can steer the system to another bifurcation point. To posit North America's single position as an attempt to cling on to its homogeneity is misleading, for the purpose of core blocks forming for mutual trade is an isomorphic transition leading to an expansive global-economy, rather than an isolationist movement to protect boundaries by recoding others economically. To place such emphasis on NAFTA, as a model of regional exploitation from *their parts of the globe*, implies a homogeneous imperialism that infiltrates third-

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<sup>19</sup>For instance, to counter Chase-Dunn and Podobnik's critique of the present status of NAFTA lies in their inability to incorporate the varied levels of the phylum that allow for a heterogeneous space of interaction. By preconceiving a unified system within the politico-military-economic complex, they do not map the genealogy of the economic sphere that led to such a trade pact. Instead, they argue that the process of engulfing Mexico is situated within the historical narrative of exploitation of surplus labour. By not taking into account the futural dynamics of late capital, their critique confines axiomatics to another form of despotic recoding.

world zones. Rather, regional consolidations should be conceived as global attractors occurring at this stage. Since Chase-Dunn and Podobnik's view is restricted to only three countries at present, their theory cannot accommodate the extension of NAFTA. Building on the recently completed NAFTA between the US, Mexico, and Canada, The Western Hemisphere Free Trade Agreement (WHFTA) will be even more ambitious by joining the two Americas together.<sup>20</sup> '[...] Whatever dimensions or quantities this may have assumed today, capitalism has from the beginning mobilized a force of deterritorialization infinitely surpassing the deterritorialization proper to the State' (Deleuze & Guattari, *ATP*, p.453).

Chase-Dunn and Podobnik presuppose a governmental molar structure that is looking to realign itself as it competes with other regions, particularly with the Asian influx of cheap labour.<sup>21</sup> The same problem is encountered with the analysis of an anticipated market price that will alleviate the instability of forecasting.<sup>22</sup> By analyzing the process within a homogeneous sphere of interaction, for instance *the* State or each agent acquiring perfect knowledge within the market, is levelling a

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<sup>20</sup>Proponents predict that the US, the dominant industrial power, would benefit most from increased exports of about \$36bn a year [...] A free trade agreement linking all of the western hemisphere [...] would build on regionalising trends already in place, notably NAFTA, the Mercosur and Andean Group agreements and other sub-regional agreements' (Morris, 'Problems Widen with Trade Pacts', p.5).

<sup>21</sup>To achieve this perspective, China allocated special areas, such as the SEZ, to experiment with deregulation of the labour force. Even though the United States Clinton administration is putting pressure on the Chinese government to 'humanize' the working population, the fact remains that through privatization of the rural counties in the Guangdong's Pearl River delta: '[...] China's 18 million rural enterprises employ 23 per cent of the rural work force, or around 93 million workers (on average one-third of rural per capita income [...])' (Smith, 'CRC', p.86). Close to a 100 million peasants have found work in the SEZ, that would otherwise have been enslaved within a feudal type of imprisonment or starved in the rural areas. 'From 1979 through 1991 foreign investors pumped some \$20 billion in direct foreign investment (DFI) into China. Forty per cent of this has gone into Guangdong which, together with Shanghai and Fujian, accounts for about 60 per cent of all DFI. Foreign investment has grown by 34 per cent per year since the mid 1980s' (ibid, p.91).

<sup>22</sup>Refer to chapter I regarding non-linear measures of forecasting in the economy.

myopic discourse, since the world-economy is not a closed system functioning towards a teleological equilibrium. Rather on closer examination, meshwork structures incorporate the diverse, multifaceted elements of interactions or flows that act as sieves to filter complex behavioural patterns resulting from self-organizing systems.<sup>23</sup>

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The premise of the axiomatic states that the process of deterritorialization fulfills its own immanence within the socius, and realigns itself horizontally across the global zone without saturating the system of interaction. By enlarging its limits, the social axiomatic: '[...] functions well only by grinding, spluttering, and starting up again—all this implies social organs of decisions, administration, reaction, inscription [...]' (Deleuze & Guattari, *AO*, p.251). Yet, across the boundaries of assimilation there are always modes of resistance that attempt to either sabotage or moderate the speed by which the overcoding through axiomatics is taking place. Axiomatics operate within the apparatus of the molar, as well as within the molecular, plane of the BwO, thereby continuously reconfiguring the machinery within a meshwork network. By regionalising the Third world into the Centre, the expansive utilization of cheap labour, under the heading of 'free worker', is one of the two flows that capitalism is

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<sup>23</sup>From a political perspective, the realization of NAFTA has led to antisystemic movements of resistance, particularly so with the Chiapas resistance headed by the enigmatic Marcos, that clearly implies a tactical obstacle to the present reintegration of North America. This is probably the beginning: '[...] of a long series of social protests which will be carried out in opposition to the regional restructuring implied by the NAFTA trade agreements' (Chase-Dunn & Podobnik, 'NWW', p.16). This chapter will concentrate specifically on economic movements of resistance, as opposed to the political 'protests' that are presently occurring.



born from;<sup>24</sup> the other flow is the decoding of money-capital, which propels the system to bifurcate into more complex meshwork structures. 'By substituting money for the very notion of a code, it [capitalism] has created an axiomatic of abstract quantities that keeps moving further and further in the direction of the deterritorialization of the socius' (Deleuze & Guattari, *AO*, p.33). This is contrasted to the indulgent *paranoiac machine* that results from the despotic State. The bi-polar distinction of the BwO, namely repulsive versus attractive flows, is difficult to distinguish completely since both aspects are manifested in the recoding of the despot, as well as in the axiomatization of the capitalist. For instance, NAFTA presents us with an attempted recoding of its territory through privatized exchange, by engulfing neighbouring zones on the BwO (an instance of axiomatization), while also decoding its own despotic image through the acquisition of cheaper productivity and surplus labour.

## II

Molar applications and molecular systems are virtually impossible to locate in capitalism as separate and distinct modes of operation. As we have discussed, the despot recodes the legislative, juridical and economic flows to a vertical structure, whereby any communication between the diverse elements consists of a central processing unit that delivers *the* law from an abstraction. Moreover, the birth of the State formation 'in a single stroke' complicates the problem, since it is difficult to produce an historical, linear narrative of the State apparatus that would allow us to

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<sup>24</sup>The inclusion of all nations in the international debt economy and the creation of "peripheral" areas of underdevelopment in the very heart of the Western world's largest capitals have blurred the boundaries between the "First" and "Third" Worlds' (Massumi, *UG*, p.137). The eclipsing of these zones will be fully explored in the next chapter.

ascertain its modern function in capitalism. (The molar organization (or application) can only isolate coded elements through notions of Unity, Plurality and Totality: a tracing on the body without organs). Another approach would be to seek the model of contact that would provide us with a definition of what the State actually is. However, to seek such a definition is hindered by the very role the State performs, namely, recoding all elements to a transcendent super-stratum. Since the State operates by a double articulation of decoding and recoding, how is it possible to articulate the definition of the State, if all that is available is a binary-opposition oscillating between elements of intensity and a transcendent mediator?

In attempting to define the central unit in the contemporary capitalist world-economy, we find that it is untenable and realistically impossible.<sup>25</sup> The capitalist world-economic sphere is a system in which the flows of commodity and labour production are: '[...] located in a zone far larger than that of any political authority, and hence these processes are not *totally* responsive to the set of political decisions of any state—even to those of a hegemonic state [...]' (Wallerstein, *PWE*, p.105).<sup>26</sup> The task is made difficult by the functioning of capitalism itself. The capitalist process is a combination of heterogeneous elements rising from micropolitical movements that push the homogeneous strata to bifurcate into other attractors. This is the surface of

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<sup>25</sup>The difficulty stems from the system depending: '[...] on the levels of *activity* of its various sub-units, and on the manner in which the activity levels of some sub-units affect one another. If we try to "fix" all this activity by trying to define the entire state of the system at one time [...] we immediately lose appreciation of the evolution of these activity levels over time. Conversely, if it is the activity levels in which we are interested, we need to look for patterns *over time*' (Eiser, *ACCM*, p.192; cited in Plant, 'On the Matrix: Cyberfeminist simulations', p.6).

<sup>26</sup>The importance of the world economy lies within this context, namely, in its ability to create a homogeneous *uniformity* independent of the State, even though, as Wallerstein notes, it surpasses any political stratification. As Braudel states, it is this world-economy that dictates an immanent system: 'it is a structure in itself'.

desire: a line of flight, or singularity, that decodes the apparatus of capture (or models of realization). However, the functioning and implementation of axiomatics into our modern arena isolates naked labour further. Modern day capital, executed by axiomatics, presents the cavity between capitalism and schizophrenia. The question that arises within this context is the following: how important are molar applications and molecular systems to the operation of the capitalist world-economy? One important site by which to answer this question, is by investigating the globalization process that has engulfed our contemporary world. Traditional modes of discourse have relied exclusively on linear methods to diagnose the complexity capitalism inflicts; this resorts to an historical narrative aligning modes of contact superficially. The emergence of an ubiquitous, totalizing system, such as capitalism, captures all models of interaction and discourse within its production. 'The only universal history is the history of contingency [...] The schizophrenic voyage is the only kind there is' (Deleuze & Guattari, *AO*, p.224).<sup>27</sup>

With the coupling of naked labour and money-capital, molar aggregation increasingly becomes concentrated in *macropolitics*. Macropolitics is a molar apparatus that processes flows by implementing a bureaucratic arborification. (This is contrasted to nomadic-meshworks). In other words, homogeneous components realign flows within a particular, rigid segment by a uniform recoding that captures intensity into a centralized hierarchy.<sup>28</sup> One of the functions of macropolitics is to sustain the

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<sup>27</sup>By examining singularities as a passageway into the development of the State, we: 'Always look for the molecular, or even submolecular, particle with which we are allied' (Deleuze & Guattari, *ATP*, p.11). The following sections will explore this line of thought.

<sup>28</sup>The molar control structures of the State are the arborescent orchestrations that produce high-level beliefs to maintain and perpetuate a homogeneous stasis. An arborescent central processing unit accomplishes this task by demarcating zones of intensity to particular pathways. Reminiscent of Kafka, a whole bureaucratic machinery is set up to mediate intensities via flux and code on the body without



identity of the State by placing segmented, partial objects into zones of unity; these overlap from homogeneous wholes to subaggregated divisions within the unified image of the State:

The modern political system is a global whole, unified and unifying, but is so because it implies a constellation of juxtaposed, imbricated, ordered subsystems; the analysis of decision making brings to light all kinds of compartmentalizations and partial processes that interconnect, but not without gaps and displacements (Deleuze & Guattari, *ATP*, p.210).

Without a transcendent unit to consolidate processes (or flows) to a hierarchy in capitalism, the role of macropolitics becomes essential in defining the State. Macropolitics acts like a sponge constantly trying to soak up the spillages that seep through the 'gaps and displacements' of the hierarchy. These movements to the edge of uniformity locate nomadic-meshworks, or antisystemic movements, traversing the BwO's molar axis. By demarcating intensity, that perpetually exudes into *lines of flight*, political and social history finds macropolitics into two domains or regions. As Deleuze and Guattari indicate, the defining characteristics of the molar segmentarity, namely, the flows that escape, 'minuscule at first, then swelling', are the bloc-formations that divide the East and West spheres; for they are: '[...] perpetually being undermined by a molecular segmentation causing a zigzag crack, making it difficult for them to keep their own segments in line. It is as if a line of flight, perhaps only a trickle to begin with, leaked between the segments, escaping their centralization, eluding their totalization' (ibid, p.216).

By merging the discussion regarding the hegemonic status Britain and the

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organs. 'Arborescent systems are hierarchical systems with centers of significance and subjectification, central automata like organized memories [...] an element only receives information from a higher unit, and only receives a subjective affection along preestablished paths' (Deleuze & Guattari, *ATP*, p.16).

United States possessed for the last two centuries, the East can be considered the peripheral zone for the core powers.<sup>29</sup> The two molar aggregates (East and West) suppress flows from unhinging into schizophrenia, and are defined more by the 'tiny trickles' that rupture segments into a lingering deterritorialization than by their molar impositions. This is constantly driving the cycle of the world-economy to reconstruct its dynamics. On the one hand, NAFTA is a reterritorialization, and yet, at the same time, the states involved are deterritorializing (axiomatizing-production for the market). The double-bind of complementary reterritorialization is the process that produces the gaps at the moment of phase change. The bifurcations that occur within the system<sup>30</sup> allow nomadic-meshwork structures to emerge within the overall circulatory flow of capitalism. This is a pattern of a two-fold process that, on the one side, decodes fluctuations of continuous quantities of intensity (commodity production), while on the other side, a recapturing, or recoding, of intensity takes place. The models of realization function to soak up elements that escape from the strata. Surplus-production that cannot be axiomatized within the matrix of the Centre finds itself in Third World sectors, a zone where antisystemic movements converge with minoritarian becomings.<sup>31</sup> By charting the trajectories of molecular becomings that circumvent the Centres of control found in the molar organization of the State, capitalism's present phase change (regionalising territories) is decoding the Centre's control apparatus. Antisystemic movements act: '[...] as the crucial social intermediary

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<sup>29</sup>This of course is not the case as we reach the millennium, for China's rapid redevelopment from communism to 'state-capitalism' has surpassed any notion the West had of the East.

<sup>30</sup>The socius deterritorializing with a complementary reterritorialization.

<sup>31</sup>Refer to chapters I and IV for a discussion of peripheral zones.

of global systemic change' (Wallerstein, *PWE*, p.104).<sup>32</sup> Bifurcations allow for gaps and seepages to expand on the terrain of the BwO, thereby forcing the system to interact in heterogeneous ways. The importance of the East and West dichotomy stems from the hegemonic system extending its homogeneity in all directions of the globe. As Deleuze and Guattari elaborate on this point, they suggest a careful analysis since homogeneity needs to be distinguished from *isomorphism* when detailing the expansive world-system:

To the extent that capitalism constitutes an axiomatic (production for the market), all States and all social formations tend to become *isomorphic* in their capacity as models of realization: there is but one centered world market, the capitalist one, in which even the so-called socialist countries participate. Worldwide organization thus ceases to pass "between" heterogeneous formations since it assures the isomorphy of those formations. *But it would be wrong to confuse isomorphy with homogeneity. For one thing, isomorphy allows, and even incites, a great heterogeneity among States (democratic, totalitarian, and, especially, "socialist" States are not facades).* For another thing, the international capitalist axiomatic effectively assures the isomorphy of the diverse formations only where the domestic market is developing and expanding, in other words, in "the center". (Deleuze & Guattari, *ATP*, p.436; emphasis added).

### III

Delanda's research on the function of hierarchies (molar constructs) and 'self-consistent aggregates' (molecular or rhizomatic fluxes) is essential to the above discussion. Borrowing from Deleuze and Guattari, he maintains that either doctrine cannot sustain a full explanation of the behaviour that occurs between processes in the capitalist market. Rhizomes are elements of strata that are: '[...] defined not so much by the locus of control, as by the nature of the elements that are connected together'

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<sup>32</sup>Wallerstein proceeds to discuss the relevance of the two antisystemic movements that have taken place since the nineteenth century: the social movement and the national movement. Within the context of this chapter, we argue for economic movements of resistance that are based on commodity production, and not a form of socialism.



(Delanda, 'TGM'). On the other hand, the homogeneous component of hierarchies is premised on the foundation of a nucleus that binds all the ingredients into consistent strata. Within this modeling of meshworking, 'goal-oriented organization' is evident in both cases, for as Delanda suggests, the molar organization of cities interlink and produce diversity, even in areas that at first appear homogeneous:

[...] cities are also the home of government, commercial, religious and other hierarchies, in which decision-making is centralized, and the effects of decisions travel through well defined chains of command. At every level of this chain, that is, at every rank, the inhuman components are very homogeneous: the very process of rising through the ranks performs a sorting operation which results in more or less uniform behaviour within each level. Indeed, the correct functioning of a command chain assumes this uniformity and predictability. And yet, here as elsewhere, when we actually study a given hierarchical structure we are bound to find mixtures of meshwork elements, even if only in small proportions (Delanda, 'HMH').

The BwO (or the machinic phylum) is the sifting mechanism relaying between the two processes to engineer *difference*, that in turn, allows the social stratum to *stack* levels of class (or strata) on the social body. As the layers are packed on the body of capital, there are some formations that resist deterritorialization. These layers harden to erupt a State apparatus, thereby, devising mechanisms of repression (through coding) to retain unity. The sedimentation that forms on the BwO is the socius that dictates from a theological and judicial domain, whereby all surplus is directed to preserve the super-stratum (despot).

The organism is not at all the body, the BwO; rather, it is a stratum on the BwO, in other words, a phenomenon of accumulation, coagulation, and sedimentation that, in order to extract useful labor from the BwO, imposes upon it forms, functions, bonds, dominant and hierarchized organizations, organized transcendences [...] the BwO is the glacial reality where the alluvions, sedimentations, coagulations, foldings, and recoilings that compose an organism—and also a signification and a subject—occur (Deleuze & Guattari, *ATP*, p.159).

The strata territorialize liquid masses by decelerating (or hardening) flows into a

recoding of desire. By charting the sieves, or abstract machines, of self-organizing mechanisms that propel the BwO to bifurcate into strata, surface images appear to present the State with an exteriority. Once this is linked with the process of *thought*, the recoding of the mass is finalized.<sup>33</sup> The double articulation presiding over the social stratum is (or occupies) the segmented, striated expanse (the State), and also the exteriority (thought<sup>34</sup>) that produces the (external) facade; the 'double-headed' construct is at once a relay mechanism that is perpetually engaged in an exchange of maintaining the other. 'They are the principle elements of a State apparatus [...] distribut[ing] binary distinctions, and form[ing] a milieu of interiority. It is a double articulation that makes the State apparatus into a *stratum* (Deleuze & Guattari, *ATP*, p.352). And yet, with the historical (or linear) extension to exteriority, the State engages in the destruction of its own image. However much the State desires to exteriorize reason for its own purposes, thought is always beyond the reach of the State. By exteriorizing thought to justify its teleology,<sup>35</sup> the State relinquishes it to smooth space, a meshwork pattern that occupies: '[...] without counting, and for which there is no possible method, no conceivable reproduction, but only relays, intermezzos, resurgences' (ibid, p.377). However much the accumulated stacks of class (or caste) structures are solidified, there are nonetheless flows of matter that cannot be captured

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<sup>33</sup>But confining ourselves to the image, it appears that it is not simply a metaphor when we are told of an *imperium* of truth and a republic of spirits. It is the necessary condition for the constitution of thought as principle, or as a form of interiority, as a stratum' (Deleuze & Guattari, *ibid*, p.375).

<sup>34</sup>Massumi's analysis of the transcendent process utilized to partition the body in cellular models of repression is unsurpassed: 'Openings must be cut into its perception to provide entryways for generality; it must be coaxed into acquiescence or consonance with society's overall autonomic desire for stable equilibrium; it must be kneaded into shape, to make it physically able to fulfill the productive, reproductive, and destructive duties it will be assigned in the central molar domains of Work, Family, War; its desire must be turned to glory; it must be marked [...]' (*UG*, p.113).

<sup>35</sup>The State gives thought a form of interiority, and thought gives that interiority a form of universality [...]' (ibid, p.375).

and coded, 'something always escapes'.<sup>36</sup>

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To elucidate the current dynamics of power Centres and peripheral zones, it is important to engage in contemporary modes of *warfare* that antisystemic, economic movements of resistance<sup>37</sup> are utilizing against the mandate of the State. Moreover, it is essential to consider how the gulf between power Centres and peripheral zones is being sustained; and yet, at the same time, how marginalized group-formations arise to combat inequalities within the market compass. These models of autonomy present a relay into meshwork structuring, that once in motion, do not necessarily rely on the nation-state to accommodate their *desire* of capital and social mobility. The significance of Braudel's work is to portray the particular attractors that have been saturated by the State formation to impede the immanent flows of 'market' systems from realizing their decentralized position. By tracing the role 'market' had in the history of decentered communities provides a possibility for determining the peripheral zones in the contemporary, 'anti-market' model. The 'anti-market' construct is presented by a middleman acting as a mediator between the producer and the consumer. By 'fixing' prices from the onset, the 'anti-market' engages in a striated pricing system, which in turn controls the level of supply and demand in the economy. By limiting supply, the producer can dictate price policy vertically, as opposed to the

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<sup>36</sup>According to Deleuze and Guattari, all social formations are DEFINED BY WHAT ESCAPES THEM—the "lines of escape" or becomings running through them—not by their *contradictions*. In other words, they are defined by how they try to contain escape (their apparatuses of capture)' (Massumi, *UG*, p.204).

<sup>37</sup>Or economic micro-systems.



market determining the energetic forces that would create the price.<sup>38</sup> As Deleuze and Guattari suggest, the horizontal price configuration has been witnessed in decentralized communities, or nomad space. The fluid dynamics by which communities allocate resources independently of middlemen, or by-passing the model of supply and demand cartels, leads Delanda to stress that only in markets do:

[...] we have any idea of what the dynamics of price formation are. In other words, it is only in peasant and small town markets that decentralized decision-making leads to prices setting themselves up in a way that we can understand. In any other type of market economists simply assume that supply and demand connect to each other in a functional way, but they do not give us any specific dynamics through which this connection is effected (Delanda, 'TGM').

What relation do 'peasant and small town markets' have with current developments in the capitalist market? Moreover, is there a similarity between subversive activity aligning itself with a fluid price structure that resembles decentralized exchange in primitive communities? By tracing recent developments in minoritarian group formations, is there a present tendency for nomad-meshwork structures to by-pass conventionality in traditional methods of interaction within the supply and demand ratio? Finally, how are these processes viewed by the molar apparatus that continuously reaxiomatizes minoritarian becomings? The concept of nomadic-meshwork systems, or synergetics, suggests: '[...] a relationship between the micro-level of individual decisions and the macro-level of dynamical collective processes of society [...] (and) is appropriate for integrating the interactions of several sectors of a society [...] such as the relationship between the economy [...] and

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<sup>38</sup>Braudel diagnoses this medium through: '[...] the *market economy*, with its many horizontal communications between the different markets [...] here a degree of automatic coordination usually links supply, demand and prices. Then alongside, or rather above this layer, comes the zone of the *anti-market*, where the great predators roam and the law of the jungle operates. This — today as in the past, before and after the industrial revolution — is the real home of *capitalism*' (Braudel, *CC*, pp.229-30; emphasis added).

processes of migration' (Mainzer, *TCCDM*, p.274).

The thrust of minoritarian assemblages push further into the liquidation of what the capitalist market has set through monopolies or oligopolies. Braudel's thesis rests on the proposition that the 'market' has never been inclined towards the Centre zone of capitalist production, since prices of commodities have never been allowed to be placed in a 'free' market enterprise. By distinguishing the three zones of contact of the capitalist process, Braudel suggests that the core zone controlled the flows of commodities and production, thereby allowing the hegemonic (European) Centre the capacity to control and dictate the role of peripheral segments. These segments were placed into homogeneous craters of surplus-production.<sup>39</sup> Aligned with Deleuze and Guattari's development of the capitalist decoding, Braudel, however, refines his 'perspective of the world' into three arrangements:

Every world-economy is a sort of jigsaw puzzle, a juxtaposition of zones interconnected, but *at different levels*. On the ground, *at least* three different areas or categories can be distinguished: a narrow *core*, a fairly developed middle zone and a vast *periphery*. The centre or *core* contains everything that is most advanced and diversified. The next zone possesses only some of these benefits, although it has some share in them [...] The huge periphery, with its scattered population, represents on the contrary backwardness, archaism, and exploitation by others (Braudel, *CCC*, p.39).<sup>40</sup>

The function of the 'market' is the process whereby deterritorialization fails to capture and absorb the complementary-reterritorialization (recoding or axiomatization) that

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<sup>39</sup>As Deleuze and Guattari state in *A Thousand Plateaus*, this formula is the: '[...] modern version of the oldest formula, which already obtained in the archaic empires under different conditions. The more the archaic empire overcoded the flows, the more it simulated decoded flows that turned back against it and forced it to change. The more the decoded flows enter into a central axiomatic, the more they tend to escape to the periphery, to present problems that the axiomatic is incapable of resolving or controlling (even by adding special axioms to the periphery)' (p.468).

<sup>40</sup>Furthermore, the core zone is the intensive gradient for the production of the 'anti-market', while the periphery is the sector for 'market' dynamics. The latter is achieved through the acceleration of production coupled with lowering prices. This will be explored in the following chapter.

allows for striated expansion on the BwO. The schizo-flows that escape recoding are the borderless elements. They deterritorialize the mechanisms that provide capital with its metric space of molar control. Accordingly, these totalities encompass a direction that intersects with 'anti-market' commerce by subverting homogeneity. 'Schizophrenia or desiring-production is the boundary between the molar organization and the molecular multiplicity of desire; this limit of deterritorialization must now pass into the interior of the molar organization [...]' (Deleuze & Guattari, *AO*, p.102). The interior of the molar organization deterritorializes its image perpetually; desiring to engineer its complement, namely reterritorialization, it sustains the exteriority of empowerment. However, the striated space that holds commodities within a core territory is displaced or uprooted, realigning molar structures (monopolies or oligopolies) into the crevice of schizo-deterritorialization. Smooth space is the closest simulation of the BwO, and distance is not regulated through a centralized agency of resonance, but through points that waver between chaos and bifurcation. Thus:

Smooth space is precisely the space of the smallest deviation: therefore it has no homogeneity, except between infinitely proximate points, and the linking of proximities is effected independently of any determined path. It is a space of contact, of small tactile or manual actions of content [...] (Deleuze & Guattari, *ATP*, p.371).

The stratum that launches the State in a *single stroke* is undermined not only in the capitalist synthesis through axiomatization, but also in movements that continually subvert the operations of the 'anti-market' process. The latter are utilizations of meshwork strategies that combat the established domain of the State.

#### IV

Mongols of the thirteenth century were almost always outnumbered by their opponents, yet they conquered, and held for over a century, the largest continental empire ever seen. The key to Mongol success was their absolute dominance of battlefield information (Arquilla &



Ronfeldt, 'CYC').<sup>41</sup>

The distinction between cyberwar and netwar is essential in this section, since these two paradigm shifts have succinctly depicted the future of warfare between the molar State and geopolitical movements that resist. Manuel Delanda's *War in the Age of Intelligent Machines (WAIM)* processes the above reported excerpt in order to develop ideas of the warfare machinery intersecting the machinic phylum.<sup>42</sup> However, the significance of the above passage consists in the convergence of the nomadic war machine and economic micro-systems that antisystemically deterritorialize the molar mechanisms of repression. Even though this convergence of the nomadic war machine and economic micro-systems connects to the machinic phylum, it is, however, from the other side of the continuum of Delanda's discussion. Delanda's historical exposition of the military arsenal, in *War in the Age of Intelligent Machines*, is appropriated by the State to centralize nomadic warfare discharges that would, otherwise, deterritorialize the position of the molar system.<sup>43</sup> However, the latter,

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<sup>41</sup>The combat employed by the Mongols consisted of 'hordes' that relied exclusively on information regarding the enemy. With their ability to consolidate small numbers of soldiers, they were able to thwart and break down the fortresses of the enemy. Specifically, infiltrating linear information networks they quickly adapted to the positions the enemy kept. The non-linear dynamics of cyberwar that the Mongols engaged in, consisted of 'arrow riders' that were the precursors to the modern day satellite network. "Arrow riders" enabled field generals to keep high command, often thousands of miles from the theater of war, informed as to all developments within four or five days of their occurrence. For communication between field forces, the Mongols also employed a sophisticated semaphore system that allowed for swift tactical shifts as circumstances required' (Arquilla & Ronfeldt, 'CYC'). Within the context of this chapter, I suggest that the basic implementations required for netwar have already been in place since the highly developed Mongol warfare. However, the importance of the Mongols' warfare is to show how economic micro-systems, with their contemporary interactions, have assimilated such tactics to impede the homogeneity of the State.

<sup>42</sup>There have been six monumental instances of the machinic phylum crossing 'right through the middle' of the war machine. See Delanda's *WAIM* for the particulars surrounding the intersection, and for the Mongols under Genghis Khan (pp.64 & 11, 23, 64, respectively).

<sup>43</sup>For instance, Delanda's discussion on the development of radar takes as its starting point the problem of fortifying boundaries against the enemy. This is taken to be the State's demarcation of territorial sectors to buffer, or to implement, a fortress against nomadic infiltration: 'The development of radar resembles the evolution of fortress design in that it relied on the application of scientific

namely, meshworks or *netwars*, are not exposed in contemporary warfare in Delanda's text. As Deleuze and Guattari explicitly assert: '[...] *the state has no war machine of its own*; it can only appropriate one in the form of a military institution [...]' (Deleuze & Guattari, *ATP*, p.355). What is essential to distinguish in this context is Delanda's discussion of the war machine as envisioned by the military complex, and the *non-state actors* that metamorphose the smooth space of the nomad war machine. Delanda provides us with an interesting molecular perspective as to how the nomadic assemblages converged within a State apparatus to form the post-modern, military zones that engulf our world.<sup>44</sup> In other words, logistics provide the State with the necessary application to implement netwar as an exteriority of the molar organization. Therefore, cyberwar becomes the facade that enables the State formation to constitute the war machine as exteriority.<sup>45</sup> The medium of logistics is the combination of various elements of the 'agricultural, economic and industrial resources' (Delanda, *WAIM*, p.105) that navigate and manage a centralized control unit that disperses physical and informational aspects of the State military machine:

[...] other self-sustaining feedback loops were established between the emerging military and industrial complexes [...] as armies became instruments of the State, they helped to bring internal cohesion and order, which in turn produced a marked increase in agricultural and industrial production. This surplus of taxable wealth could then be

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geometric thinking to the problem of maintaining a constant sweeping beam bearing on the enemy, a "beam" of bullets in the case of fortifications, as well as a beam of radio waves in the case of the dematerialized wall' (Delanda, *WAIM*, p.51).

<sup>44</sup>Of particular interest is the role RAND Corporation provided in the development of war games in today's contemporary armory: 'In the latest RAND Corporation design the SAM and IVAN automata simulate armageddons in which politicians and diplomats (not to mention other humans) have been taken out of the strategic decision-making loop' (Delanda, *WAIM*, p.168).

<sup>45</sup>'It is not enough to affirm that the war machine is external to the apparatus. It is necessary to reach the point of conceiving the war machine as itself a pure form of exteriority, whereas the State apparatus constitutes the form of interiority we habitually take as a model, or according to which we are in the habit of thinking' (Deleuze & Guattari, *ATP*, p.354).

tapped by the State to fuel the growth of its standing armies (ibid, p.63).

Furthermore, the mutating history in *War in the Age of Intelligent Machines* delineates the weaponry development to only surrender to the *last* human frontier. This consists of the US (hegemonic) deployment of cybernetic technology, namely, the C<sup>3</sup>I, by the Pentagon.<sup>46</sup> Delanda only presents us with a telescopic component of the machinic phylum, that being the *conjugation* that assists the sedentary State to assimilate the 'subterranean' voyages of the nomad war machine. Delanda's thesis rests on *cyberwar* as it is envisioned presently by the State military. Granted this is an outcome, according to Delanda, of the State machinery having to recode nomadic warriors from antiquity to the present model of warfare (as a form of exteriority). Yet, the ambitious text never quite grasps the momentum behind the State's interminable voyage to continuously innovate and implement modes of warfare. What is the molar organization attempting to combat? Is it not the 'infinite' spaces that exist between the transcendent model of empowerment and the image that it portrays? Is there not a gap, '[...] a discontinuous repartition of blocks, with spaces between each one' (Deleuze

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<sup>46</sup>See chapter 2, 'Expertise', (Delanda, *WAIM*) pp.167ff: 'Autonomous weapons are only one of the applications of AI announced in a 1984 Pentagon document entitled "Strategic Computing" [...] these applications signal a new role for the military engineer: not only does he have to connect science to the war machine, he also has to transfer the expertise of individual scientists to a "knowledge base," the reservoir of know-how and heuristics necessary for robotic warriors to reason like their human counterparts' (p.161). Delanda's engagement is restricted, as in the above passage, to decentralized cyberwar, as forwarded by the Pentagon. However, what is at stake for a full analysis of the State war machine is not so much what the US government is implementing as a means to combat netwar, but rather, what methods are being exercised by non-state actors that push and launch methods for the State to retain its image. This in turn pushes the State to develop highly researched weaponry that will perpetually sustain the exteriority of the molar apparatus. In fact, the State: '[...] can only regulate pieces that revolve around it at distance from it and from each other. It is an astronomical construction.' (Deleuze & Guattari, *K*, p.72). Tactics, such as decentralizing information to implanting viral devices into the enemy's database, are at the core for the future of State cyberwar. As *The Economist's* latest 'Defense Technology' survey speculates: 'If you cannot subvert the enemy's information flow, you can perhaps destroy it. This is another suggested mode of information war; destroying information systems with weapons of pure information, such as computer viruses. Again, information warfare seems to provide impressive powers, allowing victory without a shot fired in anger' (10-16 June 1995).



& Guattari, *K*, p.72), that the State is eternally encountering, the nomadic-meshwork structure that is the 'infinite' crevice? By not addressing the following intensities that ultimately define the process of cyberwar, our investigation into the relationship between power Centers and peripheral zones remains incomplete:

Politics on the grand scale can never administer its molar segments without also dealing with micro-injections or infiltrations that work in its favor or present an obstacle to it; indeed, the larger the molar aggregates, the greater the molecularization of the agencies they put into play (Deleuze & Guattari, *ATP*, p.204).

Netwar takes as its premise non-state actors subverting the interior molar organization of the State. Delanda's *War in the Age of Intelligent Machines* demonstrates how the military complex emerges through bifurcating systems within the phylum, that in turn leads to the present homogeneous (molar or industrial) State war machine. However, to build on Delanda's text, we need to diagram present models of *netwar* that comprehensively follow nomadic-meshwork structures from the Mongols to present day economic micro-warfare. Both aspects of the phylum are portrayed in this diagram, for as Deleuze and Guattari state:

[...] the phylum simultaneously has two different modes of liaison: it is always *connected* to nomad space, whereas it *conjugates* with sedentary space. On the side of the nomadic assemblages and war machines, it is a kind of rhizome, with its gaps, detours, subterranean passages, stems, openings, traits, holes, etc. On the other side, the sedentary assemblages and State apparatuses effect a capture of the phylum, put the traits of expression into a form or a code, make the holes resonate together, plug the lines of flight, subordinate the technological operation to the work model, impose upon the connections a whole regime of arborescent conjunctions (Deleuze & Guattari, *ATP*, p.415).

Tracing the machinic phylum's *probe head* through antisystemic movements of resistance defines the State, insofar, as the rhizomatic propellers are the flows of

commodity production that slip through recoding.<sup>47</sup> Cyberwar is the totality of the molar organization combating netwar. Netwar is the inevitable process that subverts the apparatus of control. This links us back to the discussion surrounding the economy, and the model neo-classical economists have provided for answering the question of equilibrium.<sup>48</sup> By placing a systemic (molar) ratio of supply meeting demand has led to fallacies governing the market process. By enclosing the organization within a transcendent mechanism of vertical dominance, the system is relinquished to narratives that harbour all flows within a systemic model of operation. Braudel has already mapped the development of the 'anti-market' by giving an account of how the process of military technology utilized by nomadic-meshwork structures converged in the micro-economic sphere. Delanda's analysis only provides an account of how the 'anti-market' economy and the military warfare process intersected. The role of totalities, as represented by Delanda's discussion, of the State compartmentalizing molecular aggregates within the compounds of a molar synthesis, asks finally, how is the State to be defined if all that is portrayed is the molar organization of the State military as it attempts to recode gaps and fissures within its apparatus?<sup>49</sup> *War in the Age of Intelligent Machines* engages in the molar configuration of the State apparatus, and yet by-passes subversive netwars that define

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<sup>47</sup>See Deleuze & Guattari, *ATP*, p.217ff.

<sup>48</sup>Refer to chapter I.

<sup>49</sup>Modern technology, such as radar and radio communications, is skillfully explained within the context of tracing the historical intensities that led to bifurcations within the machinic phylum: 'Computerized radar, for example, is best understood by placing it in the context of the history of defense technology, going back at least to the Middle Ages. In this context, the electromagnetic curtains of radar may be seen as a modern-day mutation of the old fortress walls of earth and stone' (Delanda, *WAIM*, p.5). However, the elements involved for such bifurcations are only observed from the State apparatus, and overlook precisely what is needed to understand why the sedentary nation needs to appropriate the war machine. Nomadic meshworks are the clue as to why the State comes about in a single stroke, and begins the obsessive journey to recode all flows through transcendence.

what the State continuously is preparing for, namely, antisystemic movements of resistance.<sup>50</sup> Without engaging in a heterogeneous, molecular system that presents the State with its image of totality, namely, 'stems, opening, traits', Delanda's discussion presents the sedentary organization as the only totality that converges with the nomadic war image.

We believe only in totalities that are peripheral. And if we discover such a totality alongside various separate parts, it is a whole *of* these parts but does not totalize them; it is a unity *of* all of these particular parts but does not unify them; rather, it is added to them as a new part fabricated separately (Deleuze & Guattari, *AO*, p.42).

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As with the Mongols' example, military dispersion through non-linear communications aided the recoding of large sectors of territory. The 'Mongol military praxis' contested traditional models of warfare with highly charged sequences of non-linear, self-organizing attacks that left the enemy helpless to defend itself. Delanda's logistics are operating from the different strata levels of the machinic phylum, for example, stone-made weapons to the human factor being corroded out of the loop by advanced computer technology. If the gulf separating the sedentary organization (cyberwar) and nomadic-meshwork structures (netwar) that bifurcate within the gaps and fissures the former cannot recode or reaxiomatize, then the following questions need to be posed to Delanda's exposition:

Could it be that it is at the moment the war machine ceases to exist, conquered by the State, that it displays to the utmost its irreducibility,

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<sup>50</sup>The following excerpt from *A Thousand Plateaus* situates Delanda's text, by portraying the final outcome of the State's consumption of the war machine: 'War, it must be said, is only the abominable residue of the war machine, either after it has allowed itself to be appropriated by the State apparatus, or even worse, has constructed itself a State apparatus capable only of destruction. When this happens, the war machine no longer draws mutant lines of flight, but a pure, cold line of abolition' (p.230). The question of why the State *desires* to segment the war machine is not taken up by Delanda's investigation.



that it scatters into thinking, loving, dying, or creating machines that have at their disposal vital or revolutionary powers capable of challenging the conquering State? Is the war machine already overtaken, condemned, appropriated as part of the same process whereby it takes on new forms, undergoes a metamorphosis, affirms its irreducibility and exteriority, and deploys that milieu of pure exteriority that the occidental man of the State, or the occidental thinker, continually reduces to something other than itself? (Deleuze & Guattari, *ATP*, p.356).

*War in the Age of Intelligent Machines* articulates models of antisystemic movements of resistance—the nomad war machine appropriates through netwar. By diagramming a model of totalized meshwork structures produced by the molar organization, that in turn privileges the State's image of exteriority (cyberwar), allows Delanda to answer the questions posed by Deleuze and Guattari in a limited manner. It is a distinction between high-level, homogeneous categories that emulate or simulate patterns of low-level intensified insurgency. This is always a question of tracking the phylum head, or the line of flight in *Capitalism and Schizophrenia*. By seeking levels of simultaneous oppositions that appear on the same plane of the BwO would open up new possibilities of contact.<sup>51</sup> However, Delanda only addresses one aspect of the BwO, namely, the sedentary space of the State. This places netwar to be 'condemned, appropriated as part of the same process' that is envisioned as cyberwar. Netwar is the determining element portraying the State's battle against antisystemic movements. In other words, the reader is left to surmise the functioning of the politico-military complex (the State) that entwines with the economic socius. This is independent of what the molar organization is attempting to thwart through its homogeneous

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<sup>51</sup>The outside appears simultaneously in two directions: huge worldwide machines branched out over the entire *ecumenon* at a given moment, which enjoy a large measure of autonomy in relation to the States [...] but also the local mechanisms of bands, margins, minorities, which continue to affirm the rights of segmentary societies in opposition to the organs of State power' (Deleuze & Guattari, *ATP*, p.360).

recodings.

Coupled with information technology, the revolution of integrating cyberwar into the context of contemporary warfare, or deterrence (postfascism<sup>52</sup>), has interlaced both aspects of the machinic phylum into two contesting oppositions. For on the one hand:

the information revolution, in both its technological and non-technological aspects, sets in motion forces that challenge the design of many institutions.<sup>53</sup> It disrupts and erodes the hierarchies around which institutions are normally designed. It diffuses and redistributes power, often to the benefit of what may be considered weaker, smaller actors. It crosses borders, and redraws [...] boundaries [...] It expands the spatial and temporal horizons that actors should take into account (Arquilla & Ronfeldt, 'CYC').

On the other hand, netwar applies to the dissemination of the tactics incorporated in cyberwar to deterritorialize or decode the molar organization of striated space, that hinders movement on the BwO. Furthermore, netwar's close proximity to the nomad war machine presents a convergence, in contemporary terms, of a technologically advanced communication lattice, and micro-economic systems that by-pass models of interaction within the State apparatus. Netwars are: '[...] societal struggles most often associated with low intensity conflict by non-state actors. Netwar represents a new entry on the spectrum of conflict that spans economic, political, and social, as well as

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<sup>52</sup>This is an interesting term found towards the end of '1227: Treatise on Nomadology—The War Machine', *A Thousand Plateaus*. Postfascism is a term, in my opinion, to designate the current role of cyberwar in the worldwide war machine. As Deleuze and Guattari state, postfascism is a war machine that: '[...] takes peace as its object directly [...] The war machine reforms a smooth space that now claims to control, to surround the entire earth. Total war itself is surpassed, toward a form of peace more terrifying still' (*ATP*, p.421). The parallel between cyberwar and postfascism is precisely in the ability for the dominant, molar organization to wipe out any threats that may impede its hegemonic position. And, yet, no shot is fired! The terrifying deterrent through which peace is sustained (see *The Economist*, 'Defense Technology' survey, 10-16 June 1995).

<sup>53</sup>Of particular interest in this context would be the molar State.

military forms of "war" (ibid).<sup>54</sup> This type of engagement is a nomadic-meshwork structure that eliminates the need for striated zones produced by the State apparatus. Coupled with smooth space, netwar tunes into gaps which the molar configuration fails to absorb in the overhauling of recoding. By intersecting on smooth space, netwar is a function of the nomad war machine through the *generation of thrust* that engenders multiplicities instead of homogeneous attributes. Multiplicities are base interconnections that by-pass all territorialities of the State, and the recordings that were devised to sustain power. Netwars are the futural aspect of the nomad war machine, since opposition is not directed towards a recoded passage, but rather the decoding of the capitalist, world market, or the de-axiomatization of the 'anti-market'. Netwar interactions are nomadic-meshwork structures that resist recoding, since the elements that intertwine are not transcendent. To trace netwar in relation to the nomad war machine, it is important to bear in mind that the latter, or 'primitive', war machine's composition is distinct from the lineal, territorial segmentation of the State. Rather the convergence with numerical, decentred intensities facilitate a de-hierarchical formula for movement. In other words, rhizomatic assemblages coalesce the rhythmic movement of flows, thereby surpassing the molar model of transcendence; in turn, the primitive war machine encompasses a horizontal plane of synergetics that harbour immanence as the thrust of multiplicity, allowing for a fusion between heterogeneous, meshwork elements.<sup>55</sup> Netwar is the abstract axiomatization that pushes the molar

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<sup>54</sup>This working definition corresponds to Wallerstein's discussion of 'antisystemic movements of resistance'; a form of warfare not based on traditional State conceptions of logistics, but rather, economic and political liquidations of the molar segmentation.

<sup>55</sup>The usage of 'primitive' is designed to designate a distinction between what Deleuze and Guattari term the nomad war machine, and what this chapter has shown in light of modern technology (netwar). Granted, the two terms are interchangeable, but the slight differentiations between modern technology, for instance, bridging vast distances of space into an instant, electronic communication, and the



apparatus to continuously expand. This soaks up the spillages resulting from minoritarian assemblages by deterritorializing naked labour further.<sup>56</sup> As witnessed by the nomad war machine, the State's signification of exteriority needs to be further internalized by pushing forth a reterritorialized image of itself.<sup>57</sup> The importance of

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following Biblical-exodus narrative Deleuze and Guattari provide, need to be separated: '[...] leaving the Egyptian State behind, launching into the desert, he [Moses] begins by forming a war machine, on the inspiration of the old past of the nomadic Hebrews [...] This is the machine of the Just, already a war machine, but one that does not yet have war as its object' (Deleuze & Guattari, *ATP*, p.417). Not only distance is at stake in netwar, but the force of by-passing the molar organization globally, as the capitalist economic sphere continuously expands, is the core of what *schizophrenia* is dispersing through *absolute decoding*. The level of intensity as pure speed is the only demarcation of netwar, as opposed to the above reported excerpt that relies on a relative deterritorialization through an exodus of a mass. Schizophrenia pervades the entire social field through *absolute* deterritorialization. Obviously, the similarities still preside over the two forms of the nomad war machine: for example, not integrating the war machine as a model for absolute war, and not needing an image by which to recode a transcendent exteriority.

<sup>56</sup>For example, the present 'anarcho-capitalism' developing in China's *special economic zones* presents us with a vivid account of a molar apparatus producing a 'State-capitalist' system, while on the other hand, the *absolute limit* teases out its inhibitions by placing labour as the most deterritorialized; insofar as it is: 'without foundation or meaning, it neurotically succumbs to a process which deprives working people of knowledge [...] deterritorialized production signifies that work and life are no longer separate; society is collapsed into the logic and processes of capitalist development' (Guattari & Negri, *CLU*, pp.21 & 22). To briefly quote some data gathered from the SEZ regarding working conditions should enlighten the predicament of China's economy, as not only being at the forefront in export and foreign investment, but should also exemplify the deterritorializing force that is accumulating in the employment sector: '[...] no less an authority than *Business Week* reports that the 12,000 workers of a Shokou assembly operation of Kadar Enterprises Ltd., Hong Kong's largest toy maker, typically work 14-hour days—often seven days a week—for wages around US\$21 a month. Most of these employees are women from 17 to 25 years of age. They sleep six to a room in company dormitories (and) [...] Chinese investigators found that in 40 out of 200 businesses investigated in Shenzhen employed girls as young as ten and twelve years old, who worked 15-hour days for \$10 a month [...] (Smith, 'CRC', p.95). The mechanisms operating in China's labour force incorporate Marx's vision as the future of labour, a work force that is naked and independent and yet, harbours no regulatory power allowing access to a better work reformation. Coupled with the instruments of technology in the factories, the labour power employed to maintain the high threshold of production succumbs to its own degeneration; insofar as China's position on the summit of economic deterritorialization depends on deregulating its work force. 'It is the flow of naked labour that makes the people, just as it is the flow of Capital that makes the land and its industrial base. It is in the form of the nation-state, with all its possible variations, that the state becomes the model of realization for the capitalist axiomatic' (Deleuze & Guattari, *ATP*, p.456).

<sup>57</sup>'The State-form, as a form of interiority, has a tendency to reproduce itself, remaining identical to itself across its variations and easily recognizable within the limits of its poles, always seeking public recognition (there is no masked State). But the war machine's form of exteriority is such that it exists only in its own metamorphoses; it exists in an industrial innovation as well as in a technological invention, in a commercial circuit as well as in a religious creation, in all flows and currents that only secondarily allow themselves to be appropriated by the State' (Deleuze & Guattari, *ATP*, p.360).

the 'anti-market' is to portray the element of:

[...] packs, bands, (that) are groups of the rhizome type, as opposed to the arborescent type that centers around organs of power (Deleuze & Guattari, *ATP*, p.358).

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'One does not represent, one engenders and traverses' (Deleuze & Guattari, *ATP*, p.364).

On the one side labour time, on the other circulation time. And the whole of the movement appears as unity as labour time and circulation time, of production and circulation. This unity itself is motion, process. Capital appears as this unity-in-process of production and circulation, a unity which can be regarded both as the totality of the process of its production, as well as the specific completion of *one* turnover of the capital, *one* movement returning into itself (Marx, *G*, p.620).

The commodification of labour, or the plane of absolute deterritorialization, convergences with a highly abstract process engulfed within the confines of the capitalist 'anti-market'. The nomad war machine is the first to be appropriated systemically into a striated zone of labour-time, in turn, assuring surplus labour to be fed back into the reproduction of capitalist expansion. Of course, the State had to appropriate the nomad machine first, otherwise, how could it evolve its over-arching and repressive legislative transcendence. The limitations of *War in the Age of Intelligent Machines* are apparent in the primary conquest of the nomad-meshwork organization, since the birth of the State military, as well as the economic 'anti-market', is from coding *intensities*<sup>58</sup> to serve the State model. The State apparatus

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<sup>58</sup> An intensity, for example, is not composed of addable and displaceable magnitudes: a temperature is not the sum of two smaller temperatures, a speed is not the sum of two smaller speeds. Since each intensity is itself a difference, it divides according to an order in which each term of the division differs in nature from the others' (Deleuze & Guattari, *ATP*, p.483). Intensive magnitude is differentiated from an extensive quantity, a number that is revealed by successive addition. Magnitude is an irreducible intrinsic whole; a whole as a deviation from zero degree. This study designates intensities that traverse the various stratified domains of the world-economy. Intensities function as machinic tags, remaining elastically connected to singular names. By designating an intensity, we are indicating a deterritorialization with a complementary reterritorialization, a mapping of the strata, as opposed to a



recodes desiring-production in order to assure homogeneity and striation on the BwO. The cutting and dividing of labour results in severing locality for infinite distance, as the means to implement control. To sustain the amount of least contact between nomad localities, the molar organ tightens and constricts the BwO, thereby *Mediating* flows within particular conduits via models of realization.<sup>59</sup> By continually weaving and interconnecting all levels of interaction, the State subordinates the nomad war machine into domestication. 'In striated space, lines or trajectories tend to be subordinated to points: one goes from one point to another. In the smooth, it is the opposite: the points are subordinated to the trajectory' (Deleuze & Guattari, *ATP*, p.478).

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tracing. To be in contact with this territory is necessary, since intensities operate outside the realm of signification, a double pincer or the judgement of God. The boundary formations that constitute the dimension of movement, is an invention of the strata demarcating vertical structures of confinement. This study also maps a trajectory of difference by plotting a line of escape. The importance of difference lies in the featureless, arithmetic units that assemble packs into multiplicities. The movement of territorialization and deterritorialization is irreducible to absolute code—a capturing by the super-stratum. (The super-stratum is never subject to processes of coding and territorialization—it arrives in a single stroke. The super-stratum is composed of a complementary action of reterritorialization and recoding—a (re)capturing of intensive breaks, splits and spillages). Furthermore, the singularity that is distributed is never completely exhausted by any inscribing system. The vector that is functioning is a continuity of the nomad war machine in *Capitalism and Schizophrenia*. The pragmatics lie in the molecular dimension that is not metrically overcoded by the super-stratum. In other words, molecular becoming presents us with a terrain of distribution that is not segmented, divided or partitioned through a power centre. It is the capacity for the distribution of multiplicities to take place. Whether this potential for an immanent trajectory is reterritorialized through the apparatus of overcoding—a centralized cartography of space—it nevertheless allocates a resource for smooth space, a mutant flow of desire. However, by juxtaposing elements that prolong and capture a decoding of the strata, the trajectory proceeds by deterritorialization and reterritorialization. This is not to suggest that this study is an insulated project of desire, rather, it presents the potentiality for stimulating the strata into zones of becoming: a vector transforming striated grids of molarization into a smooth space of heterogeneity. Chapter IV specifically deals with these issues.

<sup>59</sup>Refer to Deleuze & Guattari, *ATP*, regarding striated homogeneity: 'The more regular the intersection, the tighter the striation, the more homogeneous the space tends to become; it is for this reason that from the beginning homogeneity did not seem to us to be a characteristic of smooth space, but on the contrary, the extreme result of striation, or the limit-form of a space striated every where and in all directions' (p.488).



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## Chapter IV

# Geopolitics: Antisystemic Movements of Resistance

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The centre of gravity of world commerce, Italy in the Middle Ages, England in modern times, now the southern half of the North American peninsula [...] Thanks to California gold and the tireless energy of the Yankees, both coasts of the Pacific Ocean will soon be as populous, as open to trade and as industrialized as the coast from Boston to New Orleans is now. And then the Pacific Ocean will have the same role as the Atlantic has now and the Mediterranean had in antiquity and in the Middle Ages—that of the great water highway of world commerce; and the Atlantic will decline to the status of an inland sea [...]

Marx and Engels

California sits on the cusp of an epochal change in the geography of capitalism in which its place is no longer secure.

Richard Walker, 'California Rages Against the Dying of the Light'



## I

The strata are continually being shaken by phenomena of cracking and rupture [...] everywhere there arise simultaneous accelerations and blockages, comparative speeds, differences in deterritorialization creating relative fields of reterritorialization (Deleuze & Guattari, *ATP*, p.55).

This society which eliminates geographical distance reproduces distance internally as spectacular separation (Debord, *SS*, §167).

This chapter critically appropriates the collaborative philosophy of Gilles Deleuze and Félix Guattari to argue that the general tendency of capitalism is towards the disintegration of high-level, reterritorialized control structures (for instance, the nation-state). I argue further that this disintegration does not entail a movement towards total chaos or anarchy. I suggest that capital generates its own guidance mechanisms, but ones that act at a deterritorialized low-level, and respond flexibly to changing conditions. This project is made problematic because the canon of philosophical discourse itself operates as a high-level control structure. In Marx, the development of capital is controlled by a secularized Hegelian dialectic that determines the outcome of capital in socialism. Deleuze and Guattari specifically address the need for new philosophical instruments to understand capitalism, and produce critiques of Marx in their central text, *Capitalism and Schizophrenia* (volume I). I defend Deleuze and Guattari's suggestion that traditional socialist politics fails to address the difficulties posed by modern capitalism. Situated in the post-May 1968 uprising in France, *Anti-Oedipus* was an attempt to combat the established regimes of thought that had continuously reduced politics to a high-level control (a fascism). Tactics, such as 'speaking for the people', rigidified politics into molar oppositions between particular

contents of control.<sup>1</sup> *Capitalism and Schizophrenia* moved beyond this stalemate by navigating through the formation of capitalism and how its impact in politics aided *reterritorialized* mechanisms of repression (the State apparatus *recoding*, or marking, by placing a semiotic value on forms of discourse). The end result is a philosophy of desire outside the established domain of discourse. By abrogating presupposed structures (for example, the unconscious being a theatre of representation), Deleuze and Guattari endeavour to elucidate a *schizoanalysis*: a project that affirms processes of multiplicity. Without being subjected to molar constructions (political affiliations), multiplicity fractures divisions by allowing a fusion within the immanence of late capital.<sup>2</sup> Reminiscent of Spinoza and Nietzsche, multiplicity and immanence ward off

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<sup>1</sup>In particular, the conversation between Deleuze and Foucault on the role of intellectuals and politics (power) exemplifies this point: 'This is a struggle against power, a struggle aimed at revealing and undermining power where it is most invisible and insidious. It is not to "awaken consciousness" that we struggle [...] but to sap power, to take power; it is an activity conducted alongside those who struggle for power [...] A "theory" is the regional system of this struggle' (Foucault, 'IP', p.208).

<sup>2</sup>Granted Deleuze and Guattari are careful about late capital's role in liberating flows that intersect on the body without organs. Of particular interest in this context is the role the State plays in its securing of homogeneity. This, of course, is placed in *Anti-Oedipus* as the State's 'antiproduction'. ('Antiproduction' can be seen in the State's manifestation of the New Deal, as diagnosed in chapter I). As they explain: 'The State, its police, and its army form a gigantic enterprise of antiproduction, but at the heart of production itself, and conditioning this production. Here we discover a new determination of the properly capitalist field of immanence: not only the interplay of the relations and differential coefficients of decoded flows, not only the nature of the limits that capitalism reproduces on an ever wider scale as interior limits, but the presence of antiproduction within production itself' (*AO*, p.235). Capitalism (or Braudel's 'anti-market') is production/circulation in accordance with the requirements of profit; therefore, capitalism must function by exclusion of non-profit making enterprises, for example, it must operate by means of an efficient and rigorous form of control. We have seen Delanda's attempt to diagnose such developments to ascertain the role the State played in the build-up of the politico-military State (see Delanda, *WAIM*). And Massumi presents us with capital's fragmentation within economic zones: '[...] it has not ushered in an age of universal wealth and well-being and never will. All it can do is displace its own limits. The limits of capitalism used to be external boundaries falling between its formation and non- or precapitalist ones: between molarity and molecularity, the capitalist class and the proletariat, the "First World" and the "Third World," resource depletion and technological progress' (*UG*, p.137). This chapter will show the repressive mechanisms of capitalist development through Braudel and Deleuze and Guattari, but will offer insights into new models of interaction (nomadic-meshwork structures) that allow for possibilities to arise within the axiomatized abstraction resulting from the 'anti-market'. This in turn pushes the system to bifurcate into other combinations, whereby Third world peripheral zones can realign themselves onto subversive activities in the Centre. 'And the States of the center deal not only with the Third World, each of them has not only an external Third World, but there are internal Third Worlds that rise up within them and work them from the

edifices, such as the apparatus of capture.

This chapter has two themes that intertwine between the molecular and the molar. On the one hand, a molecular approach to the dynamics of self-organizing systems is explicated, while on the other, is the molar analysis of the State, as it mediates intensities through a centralized agency that perpetually strives to solidify flows that continually expose themselves on the body without organs. The *rupturing*<sup>3</sup> diagrams the attempt by molar apparatuses of control to mandate movements by capturing *relative* deterritorializations<sup>4</sup> and coding all such drives. However much the State strives to implement blockages, there is always a movement to the edge, an over-spilling of itself to form new alliances by fragmenting codes to initiate intensities to traverse on the body without organs. 'One travels by intensity; displacements and spatial figures depend on intensive thresholds of nomadic deterritorialization [...]'. Yet, these deterritorializations: '[...] simultaneously define complementary, sedentary reterritorializations' (Deleuze & Guattari, *ATP*, p.54), that are always producing apparatuses of capture; and with the formation of capital, stratification is through axiomatics.<sup>5</sup> The capitalist process cannot function through the mode of coding, as was evident in the molar disjunctive synthesis. Being the offspring, its result,<sup>6</sup> capitalism utilizes the quantitative element of axiomatics to feed in problems without

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inside. It could even be said in certain respects that the periphery and the center exchange determinations: a deterritorialization of the center, a decoding of the center in relation to national and territorial aggregates, cause the peripheral formation to become true centers of investments, while the central formations peripheralize' (Deleuze & Guattari, *ATP*, pp.468-469).

<sup>3</sup>See Deleuze & Guattari, *ATP*, p.55.

<sup>4</sup>This is contrasted to *absolute deterritorialization*.

<sup>5</sup>See Deleuze & Guattari, *ATP*, p.57.

<sup>6</sup>See Deleuze & Guattari, *AO*, p.252.



presupposing a predefined solution. This eliminates the hierarchy of the despot; in other words, capital collapses the structure of predefined solutions to problems that navigated the gulf in despotism.<sup>7</sup>

The fluidity by which the capitalist process operates is not controlled from a molar agency, or institution; rather the internal mechanisms are continuously behaving to regenerate themselves.<sup>8</sup> As was depicted with the functioning of the body without organs, with its couplings of repulsive and attractive flows forming a basis from which the machinic phylum is directed, the same mechanisms guide capital in its voyage to exert itself into the realm of schizophrenia. In other words, capital is an extremely responsive system that continually readjusts to varying stimuli, not only from economic bursts or perplexities within the State apparatus of capture, but also from global scale incentives or barriers. As John Holland states in 'The Global Economy as an Adaptive Process',<sup>9</sup> capitalism is continually reinforced by *niches* that are perpetually arising from new technological advances, that in turn, aid and assist the development of the market. However, such growth is not always on a rising curve, since adaptation for the system is always on the verge of *overspilling* that could lead to catastrophe. 'Niches are continually created by new technologies and the very act of filling a niche provides new niches [...] Because the niches are various, and new niches are continually created, the economy operates far from optimum (or global attractor). Said in another way, improvements are always possible and, indeed, occur

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<sup>7</sup>See, for example, Deleuze & Guattari, *ATP*, p.453: '[...] capitalism forms with a general axiomatic of decoded flows. A new threshold of deterritorialization'.

<sup>8</sup>The real barrier of capitalist production is capital itself. It is that capital and its self-expansion appear as the starting point and the closing point [...]' (Marx, *CIII*, p.245).

<sup>9</sup>See *The Economy as an Evolving Complex System*, ed. Philip Anderson, *et al.*

regularly' (Holland, 'GEAP', pp.117-118). For instance, such advances that have led to the destratification of enclosed space have been due to multinationals since World War II.<sup>10</sup> This accelerated process has abolished territorial localities, identity, or origin of products and services. Coupled with the inversion of the labour force further aids the necessary transformations for capital to continually reabsorb itself to expansion.<sup>11</sup> Probing further into non-linear adaptive systems, attractors allure commodities to commingle into adaptive strategies for survival. The profit margin increment is conditional upon the 'right' attractors that will access the necessary bifurcations. As Delanda suggests, the economy has traditionally been viewed as a linear tracking model, composing a supply meeting demand. This passage to a state of equilibrium is essentially flawed, since the pre-conditions to necessitate such a system would entail having a perfect competitive model among all those participating, and the ability to access all information governing the conditions of the market, so that one can

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<sup>10</sup>Multinationals envelope a veneer on smooth space in order to deregulate the State apparatus that once had a recoding process in striated space: 'The multinationals fabricate a kind of deterritorialized smooth space in which points of occupation as well as pole of exchange become quite independent of the classical paths to striation' (Deleuze & Guattari, *ATP*, p.492). Moreover, the development and implementation of technology into our modern arena deterritorializes naked labour further. Executing the use of technology allows capitalism to function on a 'generalized decoding of flows', as 'the new massive deterritorialization', for technology is the cavity between capitalism and schizophrenia. In other words, the technological revolution that has taken place since World War II, has aided an overhauling of the basic mechanisms of production: 'The human being is no longer a component of the machine but a worker, a user [...] subjected to the machine and no longer enslaved by the machine' (Deleuze & Guattari, *ATP*, p.457).

<sup>11</sup>Deleuze and Guattari posit two reasons: '[...] labor appears only with the constitution of a *surplus*, there is no labor that is not devoted to *stockpiling* [and] [...] labor performs a generalized operation of striation of space-time, a subjection of free action, a nullification of smooth spaces [...]' (Deleuze & Guattari, *ATP*, pp.490-491). In order to incorporate and integrate flows of exchange on the global scale, the work force needs to become abstracted from any constraints that hinder production. Being components of the machine, labour, as Marx notes, is: '[...] not only the category, labour, but labour in reality has become the means of creating wealth in general, and has ceased to be organically linked with particular individuals in any specific form [...]' The category 'labour', 'labour as such' labour pure and simple, becomes true in practice' (Marx, *G*, pp.104-105).

maximize to the fullest in gain.<sup>12</sup> Since the market does not operate in such a manner, a molecular approach dehierarchizes institutional momentum that has traditionally viewed economics as instigating a linear course to optimize the highest accumulation. By localizing planes of immanence, self-organizing systems integrate flows to amplify conditions surrounding the emergence. As Delanda argues, this process does not guarantee a surplus to be reintegrated back into the system for the following:

[...] presence of nonlinear effects [...] in investment and finance to the multiplicity of delays, bottlenecks, surpluses and shortages stemming from the limited rationality of economic agents—means that real markets must be able to cope with life far from equilibrium, and indeed, to create special buffering structures [...] for this purpose. In short, to the extent that markets emerge and operate spontaneously, they are incapable of achieving optimal equilibria on their own (Delanda, 'NOL', p.157).

Delanda continues in the same fashion by concluding that: 'Other kinds of human organizations, on the other hand—the State, sedentary armies, large corporations—are more capable of goal-directed optimization [...]' (ibid). Delanda places too much emphasis on this structural analysis. The counter-argument to this position would stem from allocating multinational corporations as the *new* State legislating axioms to maintain a curve on self-organizing systems. Such measures are in the form of labour laws, commodity exchanges, and the reinvestment of surplus derived from the first two. With the advent of corporations permeating their flexible capital, the only blockage to a self-organizing system would be the State. Granted, corporations themselves are hierarchical, model systems, but that does not necessarily imply that a cluster of companies cannot produce a self-organized propellant that excels in the world economy. The discussion of the emergent effect coincides within this

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<sup>12</sup>See Delanda, 'NOL', p.156.



framework. The emergent effect<sup>13</sup> that was discussed in relation to the body without organs is essential to the discussion on economic attractors. As Delanda's 'Virtual Environments and the Emergence of Synthetic Reason' expounds upon stabilizing attractors, the emergent effect is a localized property of the population taken as a whole, and: '[...] not displayed by its individual members in isolation'. This property pertains to any population group,<sup>14</sup> but for the purposes of this chapter, it will be restricted to the above discussion. Emergent properties are spontaneous developments; that when 'isolated' or 'destined' to a bifurcation, move to a particular point attractor that stabilizes the system. Any corporation that is not being inhibited by State intervention will bifurcate to produce as much surplus as possible, to only be reinvested into the system again. In other words, a corporate structure that is not solidified by sanctions imposed by the State, will saturate positive attractors in order to produce the most prosperous means for it to generate itself again. 'Only dissipative, nonlinear systems generate the full spectrum of dynamical forms of stabilization (attractors) and of diversification (bifurcations)' (ibid).

Moreover, these emergent effects traced on a molar axis have been depicted in phase space. Through the use of modern computerized screening, images of emergence on the molecular scale have spontaneously materialized to produce a coagulation of attraction. 'Today, emergent properties are perfectly legitimate dynamical outcomes for populations stabilized by attractors. A population of molecules in certain chemical reactions, for instance, can suddenly and spontaneously begin to pulsate in perfect synchrony, constituting a veritable "chemical clock". A population

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<sup>13</sup>Or, *emergent properties*.

<sup>14</sup>For example, cells, animals and humans.

of insects (termites, for instance) can spontaneously become a "nest-building machine", when their activities are stabilized nonlinearly' (Delanda, 'VEESR'). The above excerpt posits the economy as not functioning by a mediating, or transcendent party, but rather as an *adaptive non-linear network*. Coupled with the appearance of niches to fuse multiplicities within the economy, adaptive non-linear networks are the 'building blocks' that are: '[...] recombined and revised continually as the system accumulates experience—the system adapts' (Holland, 'GEAP', p.117).

As Delanda suggests, 'we' need to search and tap into the Earth's 'probe heads', a project set up by Deleuze and Guattari in *A Thousand Plateaus*, to map: '[...] the attractors that define our local destinies and the bifurcations that could allow us to modify these destinies' (Delanda, 'NOL', p.161)<sup>15</sup>. This suggestion leads us to posit that there should be a 'policy' allowing self-organization within the economic market, yet there must always be negotiation, or at least, a mediator should lurk in the shadows to ensure that the process attains the 'right' attractor by which it can bifurcate. Such arbitrations would in theory allow capital to sway from the 'apocalyptic' vision of schizophrenia in *Anti-Oedipus*, but such a circumventing manoeuvre distorts the very idea of what capital is.

Capital can be given an image—in fact, it must have one in order to act—but it is imageless as such. It is a body without organs [...] a network of virtual relations, a selection of which is immediately actualized at ground level, wherever one of capitalism's working images (organs) goes. These images are convergences (components of passage) (Massumi, *UG*, p.129).

Capital and its functionings are one and the same mechanism. As with the body

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<sup>15</sup>Furthermore, Delanda also discusses his ecological argument in order to 'save' the earth from destruction: '[...] from the hints of the machinic phylum that have recently become visible to us [...] seem to indicate there may be ways of evading our currently doomed environmental destiny' (ibid, p.161).

without organs, capitalism's miraculating conversion inverts a production for a relative surplus value: '[...] while embodying itself in the machine as fixed capital' (Deleuze & Guattari, *AO*, p.10). 'Capital is indeed the body without organs of the capitalist, or rather of the capitalist being' (ibid). The maturation of capital has consisted of particular multiplicities stabilizing within a point attractor, thus allowing a formatted process to subsist through the oscillations of the body without organs. Capital: '[...] produces surplus value, just as the body without organs reproduces itself, puts forth shoots, and branches out to the farthest corners of the universe' (ibid).

Meshwork elements are found in the mixture of the two formations, namely, the molar and the molecular, in their intricate couplings that determine the 'destiny' of the system. Meshworks integrate the system as a filtering of *hydraulic forces* merging on the grid of striation. Braudel's geohistory represents specific switches that bifurcated from one stable element to another to form the development of capitalism. By tracing the historical processes, Braudel examines particular attractors<sup>16</sup> that in turn determine the outcome of capitalism. 'Bifurcations are features of any system in which the dynamics are non-linear, that is, in which there are strong interactions between variables' (Delanda, 'MAIM'). By employing complexity theory to the formation of the market, Braudel engages in the same movement that Deleuze and Guattari implement in their distinction of the molar and the molecular.

The singularities (or abstract machines) bifurcating at certain indeterminate thresholds organize on the body without organs, pushing the system to self-organize. The molecular waves force sub-particles to coagulate and immerse themselves into order, since at:

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<sup>16</sup>Attractors are *flows* that continuously configure the system as a permutation, a multiplicity.



[...] at the edge of order and chaos [these components] [...] never quite lock into place, yet never quite dissolve into turbulence, either. These are the systems that are both stable enough to store information, and yet evanescent enough to transmit it. These are the systems that can be organized to perform complex computations, to react to the world, to be spontaneous, adaptive, and alive [...] (Waldrop, *C*, p.293; cited in Plant, 'The Virtual Complexity of Culture', p.9).

Emergent properties<sup>17</sup> are vital to the understanding of complex systems, since they materialize without the intervention of a centrally governed apparatus that controls the outcome: Emergent properties have been simulated in synthetic AI programming, and are currently being investigated for their role in non-linear economic dynamics. As

Delanda remarks:

[...] before the 1960's it was virtually impossible to imagine the emergence of order without a central agency behind it, today we are familiar with a growing body of knowledge about the spontaneous generation of order structures in inorganic as well as organic (and even social) processes (Delanda, 'HMH').

As with the body without organs, emergent properties are in a switching relay in direct proximity. The body without organs is a massive conveyor between the paranoiac machine (repulsive)<sup>18</sup> and the miraculating machine (attractor) that continuously configures the intensity<sup>19</sup> as a permutation, a multiplicity permitted by the system. Emergent properties inscribe upon smooth space to 'destine' the system into convergence with other flows of intensity.<sup>20</sup> However, space is over-coded by an apparatus of capture, for: '[...] the State needs to subordinate hydraulic force to

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<sup>17</sup>Emergent properties are: '[...] properties of the population as a whole, not displayed by its individual members in isolation' (Delanda, 'VEESR', p.7). As this chapter will demonstrate, geopolitical movements are encompassed within the framework of synergistic properties.

<sup>18</sup>Or *repellers*.

<sup>19</sup>Or *organism*.

<sup>20</sup>Intensity is itself difference: '[...] it divides according to an order in which each term of the division differs in nature from others' (Deleuze & Guattari, *ATP*, p.483).

conduits, pipes, embankments, which prevent turbulence, which constrain movement to go from one point to another, and space itself to be striated and measured, which makes the fluid depend on the solid [...]’ (Deleuze & Guattari, *ATP*, p.363). The despot, with all its regimented apparatuses to code smooth space into segmented molar operations, is processed into hierarchical tiers. The securing of fluidity into dams and channels through a centralized agency devises a complete over-hauling of smooth space into a governing socius. The homogeneity of captured space is the State apparatus in conformity with what defines its: ‘[...] goals and paths, conduits, channels [and] organs [...]’ (ibid, p.374).<sup>21</sup> These power centres are points whereby flows interconnect and are converted into segments in the socius. They are molecular converters engaged in exchanging impulses into solidified signs of capture.<sup>22</sup> Even though the socius is understood as a unity, there are several centres which *resonate* through the chamber of the State. This in turn diffuses the centralized apparatus as the focal point of intersection, for: ‘The State is not a point taking all the others upon itself, but a resonance chamber for them all’ (ibid, p.224).

Each power center is also molecular and exercises its power on a micrological fabric in which it exists only as diffuse, dispersed, geared down, miniaturized, perpetually displaced, acting by fine segmentation, working in detail and in details of detail (ibid, p.224).<sup>23</sup>

The State apparatus’ rigid segmentarity displays its lines of capture through the *abstract machine of overcoding*, that produces binary circuitries of exchange and

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<sup>21</sup>As Deleuze and Guattari state, it is an entire *organon* (ibid).

<sup>22</sup>See Deleuze & Guattari, *ATP*, p.226.

<sup>23</sup>This is reminiscent of Foucault’s notion of space that is: ‘[...] capable of juxtaposing in a single real place several spaces, several sites that are in themselves incompatible [but] function in relation to all the space that remains’.

resonance. Furthermore, with the abstract machine's usage of axiomatics there are bifurcations and point attractors, but within the State apparatus there are only assemblages of: '[...] reterritorialization effectuating the overcoding machine with given limits and under given conditions' (Deleuze & Guattari, *ATP*, p.223). Increasingly the State becomes to identify itself with the abstract machine, thereby solidifying further into a totalitarian machine. From the other perspective of the continuum is the *abstract machine of mutation*, that disperses quantum flows to migrate to lines of flight, propelling diversity and assuring the connection-creation of flows.<sup>24</sup> However, blockages and seals negotiated by the molar segments simultaneously cease flows from deterritorializing. The geopolitical (molecular) movement serves as the *translation* and *transduction* diagramming molar lines: '[...] by fissures and cracks, and at other times lines of flight [...] drawn toward black holes, flow connections [...] replaced by limitative conjunctions, and quanta emissions [...] converted into center-points' (ibid, p.224).

## II

To formulate a micropolitics within the Centre of the homogeneous State, it is important to investigate antisystemic movements of resistance in contemporary urban interactions; and by placing an urban space under a microscope, the relationship between micropolitics and minoritarian becomings converges within a geopolitical matrix. Los Angeles (L.A.) is the site by which the 'minority as a universal figure, or becoming-everybody/everything' (Deleuze & Guattari, *ATP*, p.470) is generated. Why Los Angeles? The concentration levelled at the current configuration of Los Angeles has exemplified not only the economic turbulence of the west coast, but the

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<sup>24</sup>See Deleuze & Guattari, *ATP*, p.223.



devastating consequences resulting from institutionalized power structures engaged in the monitoring of masses that do not fit into the equation of the right wing.<sup>25</sup> Los Angeles is not only a paradigm case of a peripheral zone in the Centre (state), but also portrays the future trend for cities within the world-economy.

A global perspective may be useful. Los Angeles in 2019 will be the core of a metro-galaxy of 22-24 million people in Southern and Baja California. Together with Tokyo, Sao Paulo, Mexico City, and Shanghai [we would also include Shenzhen, in the Guangdong province of China], it will comprise a new evolutionary form: mega-cities of 20-30 million inhabitants. It is important to emphasize that we are not merely talking about larger specimens of an old, familiar type, but an absolutely original, and unexpected, phyla of life (Davis, 'UC', p.20).

Geopolitics is the medium by which antisystemic movements or micropolitical lines of flight subvert institutionalized modes of discourse. These molecular approaches decode such apparatuses of policy to circumvent regionally impoverished economic sectors by sprouting emergent properties and realigning subversive activity onto the apex of capitalism. This is an instance of molecular movements challenging the current configuration of Third Worlds in relation to the Centre. These movements will be examined by diagramming the 'masses' that populate 'ghettos' in the core zone of the capitalist world-economy; as Mike Davis states in *The City of Quartz*: 'The specific genius of the Crips has been their ability to insert themselves into a leading circuit of international trade. Through "crack" they have discovered a vocation for the ghetto in L.A.'s new "world city" economy' (p.309). Molecular movements are the flows that define power structures in so far as leakages and spillages tell a story of the State's apparatus of capture:

[...] power centers are defined much more by what escapes them or by

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<sup>25</sup>The above sentence is paraphrased in chapter V in order to connect the context of Los Angeles to this chapter.

their impotence than by their zone of power. In short, the molecular, or microeconomics, micropolitics, is defined not by the smallness of its elements but by the nature of its "mass" [...] something always escapes (Deleuze & Guattari, *ATP*, p.217).

Antisystemic movements of resistance veer the system or socius to bifurcate at certain indeterminate thresholds, thereby superseding established coding apparatuses into new combinations. 'Urban development cannot be explained by the free will of single persons [...]' but is instead: '[...] the result of nonlinear interactions' (Mainzer, *TCCDM*, p.10; cited in Plant, 'The Virtual Complexity of Culture', p.13) that specify regional bifurcations.<sup>26</sup> Moreover, meshworks are becoming increasingly important to the role self-organizing systems have in determining the 'destiny' of the system. Meshworks incorporate diverse elements in specifying possibilities the system is going to take within a given milieu.<sup>27</sup> This is contrasted to hierarchies whose components are

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<sup>26</sup>Mainzer's theoretical concept of non-linear, urban interaction needs to be taken with extreme caution. In *Thinking in Complexity*, he suggests that the models incorporated into complex systems do follow a meshwork framework, but his optimism in synergetic flows does not allow for an objective perspective on *the* actual birth and development of a city (see Mainzer, *TCCDM*, p.206ff). For instance, the micro-fascism that interweaved into the birth of Los Angeles, portrays a molar display of partitioning geographical sectors to certain race groups, as an attempt to sustain homogeneity. The city consisted of a handful of individuals that demarcated urban space to ensure Whites did not have to associate with minorities. To briefly quote some sources regarding the uniform evolution of Los Angeles will clarify both perspectives: 'The emergence of suburban Southern California as a 'metrosea' of fragmented and insular local sovereignties—often depicted in urbanist literature as an 'accident' of unplanned growth—was in fact the result of deliberate shaping' (Davis, *CQ*, p.164). And: 'Contrary to popular opinion, Los Angeles is a tightly planned and plotted urban environment, especially with regard to the social and spatial divisions of labour necessary to sustain its pre-eminent industrialization and consumerism' (Soja, *PG*, p.238). This chapter takes as its premise the homogeneity of Los Angeles, and will examine meshwork systems interacting with abstract capitalism to obstruct the perpetuation of an 'insular' apparatus of capture. It is a decoding of an already overcoded assemblage under the guise of the State. Since the State's role in overcoding processes is itself a liability in the world-wide axiomatic of capitalism, meshwork systems totalize on this subversive commodity exchange, and force social interactions to bifurcate to heterogeneous 'destinies'.

<sup>27</sup>All milieus are territorially encompassed by vibratory *rhythms* and *chaos*. Rhythm is the communicating lattice in-between milieus, and the coordinating intensity '[...] between heterogeneous space-times' (*ATP*, p.313); while chaos is the dissipative intruder within the system. (Both are elements of meshwork structures). Functioning in-between these two intensities, milieus are the sieves integrating meshwork heterogeneity to repetition (or a code repeating), a territorialization within a given space-time. The concept of milieu is elaborated extensively in '1837: Of the Refrain': 'Every milieu is vibratory [...] a block of space-time constituted by the periodic repetition of the component [...] [the notion of the] milieu serves as the basis for another, or conversely is established atop another milieu, dissipates in it

hinged by homogeneous sectors, while meshwork structures: ‘[...] articulate heterogeneous components as such, without homogenizing’ (DeLanda, ‘HMH’). By fusing both molar hierarchies and non-linear molecular systems in the following pages, will illuminate micropolitics, or economic-micro systems, as operating between a reassertion of decoded space. These transmutations verge on a bifurcation, thereby forcing deterritorialization, with a complementary reterritorialization, by displacing spatial figures on intensive thresholds:<sup>28</sup>

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The difference between macrohistory and microhistory has nothing to do with the length of the durations envisioned, long or short, but rather concerns distinct systems of reference, depending on whether it is an overcoded segmented line that is under consideration or the mutant quantum flow (Deleuze & Guattari, *ATP*, p.221).

To understand the function of micropolitics as a non-unified, non-hierarchical process, it is first necessary to dissect the historical fragments that led to such a diverse system of interaction. However, in examining such a movement of the reterritorialization of space, and the process of segmenting, placing barriers and obstacles, is: ‘[...] entering a labyrinth of micro-history—a dark chronicle of the tractlands’ (Davis, *CQ*, p.160) of L.A.’s housing. The genealogy motivating this narrative will situate the role geopolitics has in contemporary interactions in L.A., as well as providing a glimpse into other models of emergent patterns, that expedite the disassembling of the fabric of the State through the multiplicity arising from capital. Absolute deterritorialization is the reservoir by which capitalism perpetuates itself:

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or is constituted in it’ (*ATP*, p.313). Within the context of this chapter, the functions pertaining to rhythm and chaos compose the molecular composition of meshworks.

<sup>28</sup>See Deleuze & Guattari, *ATP*, p.54.



Both in each individual country and internationally, capital presses outwards from the centre—in other words, its historic birthplaces—towards the edge. It constantly tries to extend itself to new domains, to convert new sectors of simple reproduction of commodities into spheres of capitalist production of commodities [...] (Mandel, *LC*, p.47).

One particular interesting period in this emergent history occurred a hundred years after L.A. was founded in 1781. The population influx into the core city not only placed Los Angeles as a basin for trade and industrialization, but sparked the active process for urbanized clusters that were to participate in the segregated models of separation. As Edward Soja remarks, the population increase had significant consequences for the role the city would play in urbanization:

The rapid population growth which occurred between 1880 and 1920, when Los Angeles County expanded from 35,000 to nearly a million, was thus shaped primarily by the social and spatial relations of the Corporate City [...] After 1920, the city never again experienced an intercensus population growth rate greater than the rest of the country (Soja, *PG*, p.194).

The motivating model of the reterritorializing process that occurred in the L.A. City during the 1920s, was to exclude and minimize any movement of the Black and other minority populace into an already predefined territory. Racial tension coupled with fear led to the homogenization of space by segmenting and rendering signposts within the patchwork of the city.<sup>29</sup> The intricate grid of the urban core organized itself around the crusade to preserve the homogeneity from being infiltrated by the convergence of minority movements, since they did: '[...] not complement but rather thwart and break through the great worldwide organization' (Deleuze & Guattari, *ATP*,

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<sup>29</sup>This led well into the 1940s, as in the following: 'One of the largest urban industrial zones in the world still stretched southward from downtown, cutting through rigidly segregated areas of Black and poor White workers, ten of thousands of whom has migrated there during the 1930s and 1940s' (Soja, *PG*, p.186).

p.216).<sup>30</sup> Specifically, this organization consisted of Homeowners' Associations set up by concerned citizens organized to protect their regions from being decoded by the influx of Blacks:

Homeowners' associations first appeared on the *political* scene in the late 1920s as instruments of white mobilization against attempts by Blacks to buy homes outside the ghetto [...] white homeowners banded together as 'protective associations' to create racially specified 'block restrictions'. In this fashion 95 percent of the city's housing stock in the 1920s was effectively put off limits to Blacks and Asians (Davis, *CQ*, p.161):

These Anti-African Housing Associations, as they became to be known, represented an enclosure that encompassed a reterritorialization of space. By controlling the development of land to particular classes, manifesting the criteria of colour, religion and political affiliation, the Homeowners' Association instated a coding system that had solutions built into the system as its base. The coding apparatus was a direct imposition of the solution insofar as it was fulfilling a direct task set up by an authority. This is opposed to the axiomatic function which sets up demand that the market is to resolve.<sup>31</sup> As Mike Davis points out, these 'restrictive covenants', or exclusionary codes in Los Angeles:

[...] established the national legal precedent for zoning districts exclusively for upscale, single-family residences [...] their overriding purpose was to ensure social and racial homogeneity [...] Private restrictions, for example, normally included such provisions as minimum required costs for home construction, and exclusion of all non-Caucasians (and sometimes non-Christian as well) from occupancy,

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<sup>30</sup>Specifically, racism is explicated in the production of transcendent identity structures. It is essential to the formation of not only identity but also political apparatuses. See Deleuze & Guattari, *AO*, p.85ff. Also see chapter V regarding the transcendent identity of race.

<sup>31</sup>Refer to chapter I concerning the differences between coding versus axiomatizing. For a further discussion on the role of axiomatics, refer to Deleuze and Guattari's *What is Philosophy?*: 'In contrast with the ancient empires that carried out transcendent overcodings, capitalism functions as an immanent axiomatic of decoded flows (of money, labor, products). In an axiomatic, models do not refer back to transcendence [...]' (p.106).

except as domestic servants (Davis, *CQ*, p.161).

As Deleuze and Guattari state: 'Desire is never an undifferentiated instinctual energy, but itself results from a highly developed, engineered setup rich in interactions; a whole supple segmentarity that processes molecular energies and potentially gives desire a fascist determination' (Deleuze & Guattari, *ATP*, p.215). Flows that instigate movements of not only reterritorialization, as with the Homeowners' Association, but also the movement to deterritorialize, by fragmenting arborescent roots and propelling the flows to migrate onto other surfaces, are the *beliefs* and *desire* of every interaction.<sup>32</sup> The determination that led to the allocation of land to particular molar aggregates within the economy of housing, places control, or as Deleuze and Guattari suggest, fascism, to: '[...] its molecular or micropolitical power, for it is a mass movement: a cancerous body [...]' (ibid, p.215). The 'individual' as an autonomous component is displaced in the massification of the molar coupling. The machine, evidenced by the political apparatus of the Homeowners' Association, takes us back to our earlier discussion on coding. Systems that replace archaic codes with a universal: '[...] overcoding, and the lost territories with a specific reterritorialization [takes] [...] place in an overcoded geometrical space' (ibid, p.213). As Deleuze and Guattari specify, segmentation is the outcome of an abstract machine that recodes systemically (to only decode) a geo-terrain. 'Geographical areas can only harbor a sort of chaos, or, at best, extrinsic harmonies of an ecological order, temporary equilibriums between populations' (ibid, p.48). The temporalization that arises between population packs is the nomadic, splintering

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<sup>32</sup>They are the two aspects of every assemblage. For a further discussion, refer to Deleuze & Guattari, *ATP*, p.219.



portrait of intensities, that however much are harboured by a molar disjunction, always break and emerge with other zones to once again be assimilated by other formations. All that is represented is a cartography of emerging and dissipating intensities that perpetually converge and egress. The rhizomatic is:

[...] understood increasingly in terms of populations, packs and colonies, collectivities and multiplicities; and degrees of development in terms of speed, rates, coefficients, and differential relations (Deleuze & Guattari, *ATP*, p.48).

Mapping areas by overcoding temporalizes or sedates space onto a homogeneous spread by withdrawing intensities (that would otherwise traverse on the body without organs) from its field. The spatial as absolute deterritorialization is displaced by emerging into variedly fused patterns of interaction. But with the intervention of overcoding such behaviour is in accordance to an authorial model that supplicates movement to a vertical empowerment.<sup>33</sup> The grid then of 1920s Los Angeles portrays the co-existence of not only the territorial synthesis, but also the overcoding of the second, with its privatized Jim Crow laws prohibiting movements within the city's social boundaries by:

[...] distributing bodies in space, allocating each individual to a cellular partition, creating a functional space out of this analytic spatial arrangement. In the end this spatial matrix became both real and ideal: a hierarchical organization of cellular space and a purely ideal order that was imposed upon its forms (Boyer, *DRC*, pp.70-71; cited in Davis, 'UC', p.9).

The repressive mechanisms of spatial control, and the partitioning of group segments in the Los Angeles basin, sustained its empowerment throughout this century. Stratification via zoning laws permeated the development of the city and also assisted in the exclusion of Blacks by territorializing their movements within the confines of

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<sup>33</sup>Thus the despot.

ghettos,<sup>34</sup> that reaped high-unemployment, poverty stricken welfare parents, and violent neighborhoods battling amongst themselves for space or turf.<sup>35</sup> According to the 1980 Census: '[...] Los Angeles County was nearly 13 percent black, but 53 of its 82 cities had Black populations of 1 per cent or less' (Davis, *CQ*, p.168).<sup>36</sup> Furthermore, the intense migration that occurred to the 'edge-cities' in the post Watts riots of 1965 further assisted the confinement of Blacks within the central core of Los Angeles. As new jobs and corporations settled into the new fringes of the California-suburban dream, federally assisted programmes diminished year by year.<sup>37</sup> Indeed, such movements of reterritorialization by an empowered race entailed major shifts of power structures and control that led to governmental agencies ignoring the troubled and problematic regions of the core city. For instance, federal contributions to city budgets declined from 18% in 1977 to an overall low of 2% in 1985.<sup>38</sup>

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<sup>34</sup>For a closer examination of the development of ghettoized sectors through cellular space enclosed within city limits, and the apparatus of overcoding territorial divisions, see Sonenshein, p.27ff: 'Housing restrictions were instrumental in creating the first Black ghetto in Los Angeles'; and Boyer's illustration of urban planning that composed tightly knit groups within disciplinary space in the US: 'Zoning, the division of the American city into a structure of cells, hierarchically controlled and rearranged, was a technical solution meant to secure an orderly and stable development of the urban land market. Promoting a disciplinary order, with its values of efficiency and functionality already etched out in the planning mentality by 1914. The core purpose of zoning was to remove and separate conflicting lands uses and dysfunctional districts that might impede or destroy solid investments in land' (*DRC*, p.153).

<sup>35</sup>For an in-depth analysis of the Los Angeles economic impoverishment in the segregated sectors, refer to Mike Davis's 'Who Killed Los Angeles? Part Two: The Verdict is Given'. Also, see *City of Quartz*, p.296ff: 'The absolute income gap between Black and white Angelenos dramatically widened. Median incomes in Southcentral L.A. declined by almost a tenth, and Black unemployment skyrocketed from 12 per cent to 20 per cent (30 per cent in Watts)'.

<sup>36</sup>The following presents another perspective on the influx of Blacks into Los Angeles, even though their movement was largely confined to certain urban topographies within Los Angeles: 'While in 1940 Blacks had comprised 3.1 percent of the population, they constituted 8.7 percent in 1950 and 13.5 percent in 1960' (Sonenshein, p.29). By being: '[...] strongly inhospitable to minority political representation' (*ibid*, p.31), the political homogeneity in Los Angeles virtually denied Blacks any access to governmental change.

<sup>37</sup>In 1970 for example, 78.3% of the Metropolitan Core of L.A. consisted of Whites, as opposed to 37.2% in 1990 (U.S. Bureau of the Census, Population, 1970 and 1990).

<sup>38</sup>U.S Bureau of Census, *City Government Finances*, 1977-78 and 1984-85, respectively.

[...] (A)lmost the entire white working-class of the older southeast industrial belt—some 250,000 people—moved to the job-rich suburban fringe during 1970s and early 1980s [...] African-Americans, by contrast, have been trapped in place in Los Angeles [...] the suburbanization of Black Los Angeles primarily represent[s] the territorial expansion of the traditional Southcentral ghetto into adjacent, but separately incorporated cities [...] when this quotient of ‘ghetto shift’ is deducted from 1990 census figures, what remains of Black suburbanization in Southern California is a mono-trend movement to blue-collar suburbs [...] (Davis, ‘WKLAI’, p.16).

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The emergence of postmodern accelerated capital placed Los Angeles in the forefront of technologically based industries as it tried to shake off its industrial sector as a manufacturing city.<sup>39</sup> Not only does Los Angeles present a geographical pivot for the increasingly restructured finance, capital and the internationalization of commerce, but it is the hub for the Pacific Rim’s transactions in North America.<sup>40</sup> However much investment and finance poured into the L.A. region, the decoding apparatus of the capitalist process appeared blind to the areas, that had from the 1920s, been obstructed from labour market liquidation. The trend to divide and separate within a *manifest destiny* of space via hierarchial power is the stratification or the mutating of niches, enclaves, zones of impoverishment to seal or ward off any mechanisms of advancement for the Black and minority classes. In this process the convergence of capital’s impulses emerged into dissident eruptions forcing their way through the hierarchy to only be squashed and downtrodden once again.<sup>41</sup> ‘The administration of

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<sup>39</sup>For a further discussion on L.A.’s conversion to an intensive capitalist process, refer to Edward W. Soja’s *Postmodern Geographies: The Reassertion of Space in Critical Social Theory* (PG), p.200ff.

<sup>40</sup>As Edward Soja suggests: ‘Positioned increasingly as a "capital of capital" in the Pacific Basin, Los Angeles has been surging toward the ranks of the three other capitals of global capital, New York, London, and Tokyo (its Pacific Rim cohort)’ (Soja, PG, p.210).

<sup>41</sup>As in the Watts rebellion of 1965, the empowered State set a laborious and sometimes violent grid of mandating any misconduct that attempted to bring down the city-state apparatus.



a great molar security has as its correlate a whole micro-management of petty fears, a permanent molecular insecurity [...]’ (Deleuze & Guattari, *ATP*, pp.215-216).

Recall the excerpt by Mike Davis in *The City of Quartz* regarding economic micro-systems, and the ability for crack to have found its presence in L.A.’s new ‘world city’ economy, presents us with a relay into the functioning of meshwork interplays within economic and political boundaries that enshrine the nation-state, and what defines it: namely, movements of resistance. The relation to space within the post-industrial format of L.A.’s precinct deterritorializes further within the confines of what capitalism sets as its limit. The thrust behind *Anti-Oedipus*’ discourse lies precisely in the fragmentation of capital, as it dissolves under its own expansion, thereby driving itself into what Deleuze and Guattari call *schizophrenia*. By investigating these meshwork movements into capitalism’s limit, we can diagram the convergence of economic micro systems that decode the striated space of the nation-state’s legislative modes of operation.<sup>42</sup>

With crack finding its way into the global economy, the marginalized groups in the L.A. city are placed in a ‘hyper’ terrain that the State cannot penetrate. The

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<sup>42</sup>The following polemical question needs to be asked: is the nation-state really the enemy any more for Deleuze and Guattari’s *Capitalism and Schizophrenia*? Initially, yes, since models of control that are maintained, instituted or exacerbated are of concern; for example, monopolies advocated by the State. Braudel suggests such monopolies were the precursors to capitalism. However, on a closer examination, we find *schizophrenia* is not so much the enemy of the State, but rather of the monopoly, as evidenced by capitalism. Homogeneous sectors determining prices and commodification from advance encourage the development of monopolies to preside over exchanges. This movement towards axiomatized flows of commodification (monopolies/capital) polarizes schizo-movements and capital formations. To answer the above question then, it is necessary to tease out the link that binds the State and monopolies together, and to examine the role of late capital in relation to the State. As Deleuze and Guattari suggest, capitalism: ‘[...] liberates the flows of desire, but under the social conditions that define its limit and the possibility of its own dissolution, so that it is constantly opposing with all its exasperated strength the movement that drives it toward this limit. At capitalism’s limit the deterritorialized socius gives way to the body without organs, and the decoded flows throw themselves into desiring-production’ (Deleuze & Guattari, *AO*, pp.139-140). With meshwork structures we find systems moving from homogeneous monopolies to heterogeneous consortiums that communicate on molecular intensities. This will be discussed shortly.

bordered districts, areas that were already marginalized in the 1920s, fail to capture and thwart the drug trade, since the business has converged with capital. However territorial the sellers may get with each other over specified regions within the L.A. confines, it nevertheless portrays a mechanism for antisystemic movements of resistance, resulting in a profitable and economically viable trade. Compared with privatized Jim Crow laws that the molar apparatus mobilized through private property, there is also a patchwork displacement of segmentation that results in the drug trade. On the one hand, there is a reactionary territory, and on the other, is the rewiring of capital that dissipates the strategy of the despotic market in racism. There are two components to territory: a segmentarity and a circulation of flows.

The contemporary cocaine trade is a stunning example of what some political economists [...] are now calling 'flexible accumulation', on a hemispheric scale. The rules of the game are to combine maximum financial control with flexible and interchangeable deployment of producers and sellers across variable national landscapes (Davis, *CQ*, p.310).

With the public sector's role for employment of the African-American class devastated by intense cut-backs,<sup>43</sup> the 'hype' surrounding the glamour of cocaine sales takes on a subversive element, as experimentation with new market frontiers takes shape. Space decodes not as a reterritorialized form of segregation, but as a new market of sales in which to traverse commerce. It is an economic micro-movement plunging forward into more abstract means of production.

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<sup>43</sup>'Fifty-thousand public-sector jobs, most of them gained since Tom Bradley's election in 1973, constitute the economic bedrock of Black Los Angeles' (Davis, 'WKLaii' p.44). This, however, has diminished recently due to the post-cold war recession. Furthermore, this 'bedrock' of opportunity divided the community internally, for on the one hand, the civil workers that found stable employment rose to the middle income strata, while on the other, the unemployed (or occasional workers) stagnated within Los Angeles: '[...] the Black community became more internally polarized as public-sector craftworkers, clericals and professionals successfully entrenched themselves within the city, county and federal bureaucracies' (Davis, *CQ*, p.302).

Peddling the imported, high-profit rock stuff to a bipolar market of final consumers, including rich Westsiders as well as poor street people, the Crips have become as much lumpen capitalists as outlaw proletarians (Davis, *CQ*, p.310).<sup>44</sup>

As *Anti-Oedipus* expounds on the deterritorialized *socius* resulting from capitalism, there is on the one hand, a decoding, while on the other, an axiomatizing, abstract quantitative machinery striving to catch up with the former.<sup>45</sup> The gang-related peddling is not an incorporated, hierarchial structure,<sup>46</sup> rather trafficking is the decoding of striated, reterritorialized space that hindered movement from the 1920s, within the L.A. Ramparts Division's territory.<sup>47</sup> 'Capitalist production has unified space, which is no longer bounded by external societies' (Debord, *SS*, §165). Specifically, it is not a decoding of flows that defines capitalism, rather the: '[...] generalized decoding of flows, the new massive deterritorialization' (Deleuze & Guattari, *AO*, p.224), assists the mode of production to cross into new zones giving rise to micro-economical, anti-national desire. Being the pre-cursors to Clinton's ambitious plans to further NAFTA by incorporating the two Americas in a free trade pact, the traffickers are already engaged in the free trade agreement, since by

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<sup>44</sup>The significance of the Crips (and Bloods) trafficking in the drug trade stems from a 1989 investigation by the General Accounting Office, estimating that together, they controlled: '[...] fully one-third of America's crack market' (*The Economist*, 17 December 1994).

<sup>45</sup>These are the two sides of the same coin—decoding and axiomatization—within the capitalist apparatus. Consequently schizophrenia is displaced to the exterior limit of capitalism—the *absolute limit*—by which the schizo processes are allowed to flow, but *only* in accordance with the axiomatic abstracting codes along the way; for instance, only under the regulated control sequences instituted by capital. In the 'Apparatus of Capture' (*ATP*), Deleuze and Guattari warn that the decoding mechanisms of capital deterritorializes the *socius* only through the intercession of axiomatics. And finally, in *Anti-Oedipus*: '[...] schizophrenia is not the identity of capitalism, but on the contrary its difference, its divergence, and its death' (p.246).

<sup>46</sup>All of which is to say that the Southcentral gangs are definitely in the drug business, but as small businessmen not crime corporations [...]' (Davis, *CQ*, p.313).

<sup>47</sup>This is referring more to the curfew laws instigated by the LAPD Ramparts Division, see Mike Davis's *City of Quartz*, p.284ff.



substituting: '[...] money for the very notion of a code, it has created an axiomatic of abstract quantities that keeps moving further and further in the direction of the deterritorialization of the socius' (ibid, p.33).

Between 1985 to 1987 (the real take-off years for crack) the 'cash surplus' in the Los Angeles branch of the Federal Reserve system increased 2,300 per cent to \$3.8 billion—a sure index, according to federal experts, of the volume of illicit coke dollars (Davis, *CQ*, p.312).

The latest survey by *The Economist* details wholesale prices of cocaine have been fluctuating around \$16,000-20,000 a kilo, a significant decrease from \$50,000-60,000 in the early 1980s. The reasons for this are varied, but the supply meeting demand ratio seems to have balanced due to *co-operative* or *cocaine exchange* negotiations between the Colombians and the distributors in the US. Once again, the gang-related trafficking, nor the Columbian *commodities-style exporters' association* are cartels by any means, since a: '[...] cartel is a coalition of producers acting together to restrict supply and drive up the prices of the product'.<sup>48</sup> As *The Economist* suggests: '[...] although there is evidence of co-ordination among different cocaine producers, and of control by certain specialists over aspects of the business such as transport and smuggling, there is little evidence that certain traffickers [...] ever tried to restrict supply, and none that they succeeded' (p.25). The enterprise is more of a consortium that has members voluntarily engage in particular business ventures if they so desire, and by implementing the latest technology for refinement, they have been able to distribute large quantities within the US, particularly L.A., thereby bringing down the

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<sup>48</sup>The data gathered here concerning the *cocaine exchange* is from *The Economist*, 24 December-6 January 1995, pp.23-26, unless otherwise stated.

prices and keeping a constant supply of the substance for their consumers.<sup>49</sup> Los Angeles has had the lowest cocaine price throughout the 90's when compared to the other large cities in the US, due to the competition between the distributors and sellers.<sup>50</sup> It appears as if the risk involved in transporting the drug within the US places the heaviest burden on the distributors, since it is estimated to increase the price of the product by 200 times: '[...] between the coca farm and the street' (p.24).<sup>51</sup> Thus

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<sup>49</sup>Sergio Uribe, a consultant to the United Nations and author of Colombia's forthcoming national anti-drug plan, says that growers have introduced new high-yielding Peruvian varieties. And using new methods (involving gasoline and powered cement), it is possible to extract more usable material during the first stage of processing' (p.26). Furthermore, as the Colombian officials fought to stamp out refinement factories by seizing the 'precursor' chemicals utilized to produce cocaine, the *cocaine exchange* initiated: 'chemical recycling into their laboratories' (*The Economist*, 13 February 1993). In sum, these *co-operatives* for the past fifteen years have increased their yields by threefold, thereby allowing average wholesale prices to drop by 75% (p.24).

<sup>50</sup>For instance, the price of a kilogram averaged between \$12,000-28,000 in 1991 compared to \$14,000-29,000 in New York, and \$15,000-20,000 to \$17,000-22,000 in 1994, respectively (p.25).

<sup>51</sup>The Drug Enforcement Agency calculated that in 1990: '[...] the cost of raw coca amount(ed) to less than 1% of the retail price of refined cocaine in the United States' (*The Economist*, 13 February 1993). As this chapter will discuss shortly, the Government's strategy to block the flow of cocaine, coupled with the statistics surrounding the production and refinement of coca, implies a meshwork structuring that by-passes homogeneous control. For example, in 1992 the United States dispersed \$2 billion to curtail the advances of cocaine distribution in North America. They had hoped to interdict the flow by attempting to: '[...] seize, or to help other countries to seize' such narcotics. As *The Economist* suggests: 'For all the drama, interdiction has had little impact on the supply of cocaine. The suppliers maintain large stocks, all down the chain of distribution, ready to be drawn upon if supply is disrupted [...] and, according to the General Accounting Office, smugglers' profits are so high that they can easily absorb occasional losses' (ibid). Initially, the intensity by which the distribution network functions is reminiscent of Marx's analysis of capital, and the ever-expansive infiltration (or the axiomatization) of market forces, always nearing *schizophrenia*: 'Thus, while capital must on one side strive to tear down every spatial barrier to intercourse, i.e., to exchange, and conquer the whole earth for its market, it strives on the other side to annihilate this space with time, i.e., to reduce to a minimum the time spent in motion from one place to another. The more developed the capital, therefore, the more extensive the market over which it circulates, which forms the spatial orbit of its circulation, the more does it strive simultaneously for an even greater extension of the market and for greater annihilation of space by time' (*G*, p.539). Yet, the 'anti-market', or the abstract machine of stratification, acting within a given meshwork milieu, provides other possibilities to track the phylum head of abstract capital. This, in turn, leads to new, non-linear interpretations of the 'microphysical fabric' escaping the zones of central power. The central power is the State's role in mandating monopolies, while the non-linear multiplicities consist of the segments of drug trafficking. Marx's excerpt regarding the molar organization's desire to seek, or to conquer, spatial boundaries depicts only one side of the continuum. One could argue that drug flows are not non-linear multiplicities, but are instead rigidified cartels, aligning trafficking to the same level as Marx's capital ('capital by its very nature derives beyond every spatial barrier [...]') (ibid, p.524)). This will be discussed shortly.



Clinton's vaunted *Western Hemisphere Free Trade Agreement* is operating profitably, and independently of the government between the US and the South American countries, that now includes Venezuela, Ecuador, Brazil, as well as, Bolivia and Columbia (p.25).<sup>52</sup> The only limit levelled against the expansion of the drug trade in South America has been a political anti-drug war costing the United States \$50 billion since the Bush administration. As the figures imply: '[...] Latin America's illegal drug industry is booming' (p.23).<sup>53</sup> Taking into consideration the Andean Pact—consisting of Peru, Bolivia, Ecuador, Colombia and Venezuela, as well as the Mercosur

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<sup>52</sup>For example, Venezuela has shipped 500 tons of cocaine worldwide, while Bolivia is now: '[...] the world's second-biggest producer of refined cocaine, which provides \$700 million in export revenue and jobs for 20% of the working population' (*The Economist*, 29 August and 12 December 1992, respectively). Meshwork structures incorporate heterogeneous formations, thereby providing potential sources by which to realign regions to late capital: 'If capitalism is the exterior limit of all societies, this is because capitalism for its part has no exterior limit, but only an interior limit that is capital itself and that it does not encounter, but reproduces by always displacing it' (Deleuze & Guattari, *AO*, pp.230-231).

<sup>53</sup>Mr. Bush had planned to cut the amount of cocaine reaching his shores by 10% in two years, and a further 50% in ten years. Enacted by the United States, The Andean Initiative consisted of economic and military aid designed to impede the influx of cocaine reaching US shores. Targeted specifically at Bolivia, Peru and Columbia, the Initiative attacked the processing units that refined the substance. In addition to striking at the crops, peasants were tempted with converting their fertile land to legitimate production, such as fruit or coffee. Since these markets have been traditionally controlled by monopolistic enterprises (the fulcrum of the 'anti-market'), the chances of a successful yield turning into a tangible profit was very unlikely for the peasants. The peasant farmers cunningly turned in their land for rewards (for example, the Bolivian government pays \$2,000 per hectare (2.5 acres) of coca surrendered), to use the eradication grants to purchase richer soil for coca cultivation. As *The Economist* is quick to point out: 'Coca is hardier than most alternative crops. It does well on virgin land, taking only one year to mature. It is then ready to be picked four or even six times a year. Crop substitution will remain a failure unless it is made much more profitable. This is because of coca's main attraction to growers: its capacity to bring in money' (13 February 1993). Moreover, a recent State Department analysis suggests that the production of coca increased by 8% in 1991. 'Since America's retail cocaine market may be worth anything between \$30-150 billion a year, and the potential for coca production in the Andes is practically unlimited, the chance of cutting it always looks slim' (ibid). There are other sources suggesting that the Cali Cartel ('a transnational marketing corporation'), one of the largest *commodities-style exporters' association* in Central America, has estimated: 'assets of one trillion dollars' (or, their turnover is believed to be \$100 billion a year (*The Economist*, 21 December 1991)). Furthermore, they argue that: 'The war on drugs is a counter-insurgency, a defensive strategy mounted against the tactics of subversion [...] cocaine creeping up the coast-lines of Central America and through the veins of corporate America, followed by other, newer, more insidious flows. The deepest subversives have already broken into the system (Plant & Land, 'Cyberpositive'). Mr. Bush's anti-drug war has failed (*The Economist*, p.23). Colombian economists speculate that the consortiums have repatriated: '[...] at least \$1.5-2.5 billion a year for the past decade' (ibid).



agreement further south, which includes Argentina, Uruguay, Paraguay and Brazil, the realization of WHFTA seems imminent, since most of the regions have already consolidated (Chile is the noticeable exception) sub-agreements allowing mutual free trade. These overcodings and reterritorializations (and decodings-deterritorializations) denote the simultaneity of the two processes portraying the two movements within the phylum: 'The rigid system does not bring the other system to a halt: the flow continues beneath the line, forever mutant [...]' (Deleuze & Guattari, *ATP*, p.221). This is the role of the historian/philosopher to find the lines intersecting, as well as diverging, on the body without organs.<sup>54</sup> The deterritorializing fluxes bring about the accumulative overhauling of the system, thereby forming the basis for reterritorialization (ibid, p.220). Tracking the phylum head of abstract capital situates intensive rhizomatic connections that bridge other meshwork milieus together.<sup>55</sup>

By simulating the patterns of the strata in Los Angeles, tools for exploration can be developed to map out the interplay from the mid-1980s to the present in a meshwork structure. It would be important to create: '[...] a theory of the dynamics of networks of smaller producers meshed together by their interdependent functions'

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<sup>54</sup>'Philosophy is a geophilosophy in precisely the same way that history is a geohistory from Braudel's point of view' (Deleuze & Guattari, *WIP*, p.95). To further the above excerpt from *What is Philosophy?*, the following describes the political and geophilosophical method of investigating the complementarity that (co)exists on each strata belt. The fossilization that testifies to an escaped assemblage on the different levels of the strata: '[...] designate(s) the "period" of coexistence or simultaneity of these two movements (decoding-deterritorialization and overcoding-reterritorialization). For the duration of this period, one distinguishes between the molecular aspect and the molar aspect: on the one hand, *masses or flows*, with their mutations, quanta of deterritorialization, connections, and accelerations; on the other hand, *classes or segments*, with their binary organization, resonance, conjunction or accumulation, and line of overcoding favoring one line over the others' (Deleuze & Guattari, *ATP*, p.221). Deleuze and Guattari allocate this 'task' of 'designation' to the historian (here they are thinking of Braudel) and to geophilosophers.

<sup>55</sup>'The rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable and has multiple entryways and exits and its own lines of flight' (Deleuze & Guattari, *ATP*, p.21).

(Delanda, 'MAIM'). Being autonomous from a centralized agency<sup>56</sup> illuminates the emergent properties that have led up to the infusion between segregated economic sectors, and the materializing of regional trade within the limits of capital. Population groups bifurcating within the socius are, as Delanda suggests, deterministic, since the dynamics involved are governed by an attractor: '[...] the population in question [would] be strongly bound to behave in a particular way' (Delanda, 'VEESR'). However, this is not to imply that other possibilities for the system do not exist, since: '[...] populations have "choices" between different "local destinies" that enable transitions from one stable state to another state by an external shock' (ibid). Even though there are other possibilities for the population to 'destine' to another point attractor, Mike Davis however is dubious, since he points out that if the estimate of:

[...] 10,000 gang members making their livelihood from the drug trade is anywhere near correct, then crack really is the employer of last resort in the ghetto's devastated Eastside—the equivalent of several large auto plants or several hundred MacDonaldis (Davis, *CQ*, p.314).<sup>57</sup>

Experimentation is the locus for movement on the molecular plane.<sup>58</sup> By dismantling centralized structures of the State, not only in the molar form, as in the segregation

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<sup>56</sup>Furthermore, the disassembling of gang related, internal conflicts, confirmed by the 'unity movement' that took place five months prior to the Rodney King decision, supports the above claim. See Mike Davis's 'Who Killed Los Angeles?: The Verdict', p.34ff.

<sup>57</sup>Furthermore, a 1992 survey by the National Institute of Justice discovered approximately: '[...] 5,000 gangs with 250,000 members in America's 79 biggest cities; there are probably many more that do not make it into the police figure' (*The Economist*, 17 December 1994). This is not to suggest all gangs are in the drug trafficking consortium, but rather the potential for such a 'market' system is available for post-industrialized cities, such as, South Central Los Angeles.

<sup>58</sup>'This is how it should be done: Lodge yourself on a stratum, experiment with the opportunities it offers, find an advantageous place on it, find potential movements of deterritorialization, possible lines of flight, experience them, produce flow conjunctions here and there, try out continuums of intensities segment by segment, have a small plot of new land at all times [...] We are in a social formation; first see how it is stratified for us and in us and at the place where we are; then descend from the strata to the deeper assemblage within which we are held; gently tip the assemblage, making it pass over to the side of the plane of consistency' (Deleuze & Guattari, *ATP*, p.161).



of housing and terrain, geopolitical movements arise on the molecular level, where the possibilities for group-formations emerge. Speculating on the consequences of the drug trade surrounding South Central Los Angeles, and its incorporated cities, a transformation from a grid of segmented space to a commodified arena has arisen, where: '[...] traditional gang topography is being radically redrawn by the emergence of a myriad of micro-gangs, more interested in drug sales territories than neighborhood turf in the old-fashioned sense' (Davis, *CQ*, p.316).<sup>59</sup> The grid is continuously

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<sup>59</sup>Mike Davis's discourse on socio-economic systems—interacting within gang topographies—is restricted to molar configurations, as opposed to the *perpetual field of interaction* that defines such movements. (The 'perpetual interaction', or meshwork structure, is between the State and the nomad, see Deleuze & Guattari, *ATP*, p.360.) Deleuze and Guattari provide instances of various mechanisms introduced in packs (or gangs) to prevent stabilization, or institutionalization, of power. One such example is the Bogotá street children cited by Jacques Meunier, where he: '[...] emphasizes the degree to which the fate of the ex-gang member is jeopardized: not only for health reasons, but because he finds it hard to integrate himself into the criminal underworld, a society too hierarchical, too centralized, too centered on organs of power for him to fit into' (Deleuze & Guattari, *ATP*, note 13, p.553). While Davis fails to take into consideration the internal, micro dynamics of gang behaviour, Deleuze and Guattari tend to navigate between the molar and molecular processes of interaction; however, both approaches, or interpretations, falter regarding gang formation. Granted, the limited studies that are available also fail to provide an accurate picture surrounding the patterns of gangs, trafficking and the war machine; but as this chapter argues, antisystemic movement provide the groundwork by which such formations arise within a socio-economic lattice. Recent studies or texts on the organization of gangs do not account for such questions as the following: is there a role for a homogeneous leader, as in a despotic regime, in gangs? Furthermore, is the hierarchy top-down, or does it arise from a meshwork integration? And, finally, is the trafficking of drugs a monopoly, and if so, does it resemble a State-monopoly (or 'anti-market')? A clue to such inquiries is explored in an exemplary text by an ex-Los Angeles gang member, Sanyika Shakur, aka Monster Kody Scott, where he stresses the heterogeneous appropriation of gang interactions within a meshwork interplay of schizo flows: '[...] banging falls short of the level of organization of, say, an institution that was formally founded on the premise of being structured, so there is no compartmentalization. No individual has a specific duty assigned to him, where his efficiency can be monitored by a superior. Therefore, the serious banger often finds himself handling several "jobs" in the course of his career. At any given time I was the minister of information, which included such responsibilities as writing on walls, declaring who we were and who we wanted to kill, and verbalizing our intent at gangland supremacy on street corners, on buses, in school yards, and at parties; minister of defense, which entailed organizing and overseeing general troop movement and maintaining a highly visible, military able contingency of soldiers who, at a moment's notice, could be relied upon for rapid deployment anywhere in the city; teacher of war tactics, which I guess, would fall under the heading of instructor, and combat soldier and on-the-job trainer' (Shakur, *M*, p.78). The nomad war machine permeates the narrative by Monster Kody Scott: a fluid, *mass* movement accelerating and *feeding into one another*. This is generally taken up by Deleuze and Parnet's discussion on *becoming*—the movement of mass as a molecular assemblage—bifurcating within a given society where everything already is in flight. The 'points of deterritorialization, its fluxes of deterritorialization', diagram speed as the determining intensity on the molecular plane: 'being a gang—gangs live through the worst dangers; forming judges, courts, schools, families and conjugalities again. But what is good in a gang, in principle, is that each goes about his own business while encountering others, each brings



deterritorialized with only the intervention of axiomatics stratifying along the border of the body without organs. By: '[...] enlisting in the crypto-Keynesian youth employment program [...]' (ibid, p.309)<sup>60</sup> in Los Angeles, the African-Americans have fabricated a smooth space of *integrating* capital:

It is as though, at the outcome of the striation that capitalism was able to carry to an unequaled point of perfection, circulating capital necessarily recreated, reconstituted, a sort of smooth space in which the destiny of human beings is recast. The multinationals fabricate a kind of deterritorialized smooth space in which the points of occupation as well as poles of exchange become quite independent of the classical paths to striation [...] the essential thing is [...] the distinction between *striated capital* and *smooth capital*, and the way in which the former gives rise to the latter through complexes that cut across territories and States [...] (Deleuze & Guattari, *ATP*, p.492).

The emergent complexity in tracing the 'probe head' in geohistory is not a theorizing nor a transcendent analysis, rather it is situated within the properties materializing towards planetary capital, the closest simulation of the body without organs. In other words, there is no central controlling agency producing the positive

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in his loot and a becoming is sketched out—a block starts moving—which no longer belongs to anyone, but is "between" everyone [...]' (Deleuze & Parnet, *DIA*, p.9).

<sup>60</sup>Mike Davis unfortunately makes the error of labeling the cocaine-exchange as a 'cartel' (Davis, *CQ*, p.309), leading him to dismiss the intensive grid of global capital emanating from regionalized economies, such as WHFTA. Moreover, his socialized disposition cries out for a heavier financed, governmental intervention to create jobs ('Southcentral L.A. has been betrayed by virtually every level of government'), at a time when the State is collapsing under the pressure to deregulate economies, begs the question: do you want a dozen military-contracted factories churning out anti-ballistic missiles in order for the impoverished to have 'a modicum of dignity'? For example: 'the post-Cold War erosion of manufacturing employment has been sudden and extreme. One-fifth of the industrial workforce—nearly 200,000 workers, including 85,000 union members—have lost their jobs, with countless more sackings and shutdowns yet to come [...] Blacks and Latinos, less than 20 per cent of the aerospace workforce, constitute an extraordinary 53 per cent of the layoffs so far' (Davis, 'WKLAIi' p.46). *The Economist* places this predicament on a national scale, whereby: 'California remains the fourth most defense-dependent state in America, after Alaska, Hawaii and Virginia. Last year it got 21% of the \$123 billion paid out by the Defense Department. But that was a 15% decline, in real terms, since 1989' (13 November 1993).

feedback.<sup>61</sup> The abstract machine is the innovator and selector, producing a geological stratification arising from the sedimented and filtered properties, forming the basis for an: '[...] independent, worldwide axiomatic that is like a single City, megalopolis, or "megamachine" of which the States are parts, or neighborhoods' (Deleuze & Guattari, *ATP*, pp.434-435). If there is stratification within the strata, then there is a code, and every time there is stratification, there is a singularity bifurcating. Every time there is a State coding, such as in the privatized Jim Crow laws in L.A.'s housing, then there is always a spilling to the edge, as evidenced by the drug trade.<sup>62</sup> Moreover, these intermediary states always have a machinic relationship to the most abstract zone of the machinic phylum.<sup>63</sup> With 100,000 Black youths currently in Los Angeles, Davis's socialist perspective asserts that the present style of the consortium enterprise is: [...] the only alternative to the dissolution of a community fabric heroically built up over generations of resistance to racist white America' (Davis, *CQ*, p.77). The importance lies precisely in the molecular fabric tracking the particular levels of the social

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<sup>61</sup>This needs to be taken with caution. Even though meshwork structures are contrary to what transcendent theories claim, they nevertheless present a polemic of their own, namely, the quantitative element of axiomatics. Axioms infiltrate through the molar, as well as the molecular, like a virus, recoding the connective processes from the bottom-up. Rather than a relief within capitalism, axioms can be more threatening because control has already been invaded by economic and psychoanalytical abstraction. This diffuses and insinuates itself by dispersing and existing everywhere—only that which is in accordance with the axiomatic is allowed to exist. 'Monetary flows are perfectly schizophrenic realities, but they exist and function only within the immanent axiomatic that exorcises and repels this reality. The language of a banker, a general, an industrialist, a middle or high-level manager, or a government minister is a perfectly schizophrenic language, but that functions only statistically within the flattening axiomatic of connections that puts it in the service of the capitalist order' (Deleuze & Guattari, *AO*, p.246). Whilst the above reported passage portrays an 'anti-market' perspective on economics, this chapter has dealt with systems that allow price developments to take place within the 'market', thereby disallowing homogeneous mechanisms of repression to take place.

<sup>62</sup>Or, as Soja remarks: 'There is thus always room for resistance, rejection, and redirection in the nonetheless structured field of urban locales, creating an active politics of spatially, struggles for place, space, and position within the regionalized and nodal urban landscape' (*PG*, p.235).

<sup>63</sup>'Capital is no longer the invisible center which directs the mode of production: its accumulation spreads it all the way to the periphery in the form of tangible objects. The entire expanse of society is its portrait' (Debord, *SS*, §50).

phylum; a seeking of the diverse strata levels that unhinge heterogeneity to spread on the molar apparatus of the body without organs. It is always a combination of the two processes intersecting in capital: a geophilosophy and a geopolitics.



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## Chapter V

# Palimpsest: Toward a Minor Literature in Monstrosity

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In Kafka's writing, this kind of deterritorialization of language is obvious. That is, his work is located on an edge, a border, at the limit of a huge aggregate in order to deterritorialize, a way of fighting, a kind of "en-sobering", of making sober, an active return to sobriety of language. So, I hadn't thought about it, but in fact, one could make an equation by saying that whenever a marginality, a minority, becomes active, takes the word power (*puissance de verbe*), transforms itself into becoming, and not merely submitting to it, identical with its condition, but in active, processional becoming, it engenders a singular trajectory that is necessarily deterritorializing because, precisely, it's a minority that begins to subvert a majority, a consensus, a great aggregate. As long as a minority, a cloud, is on a border, a limit, an exteriority of a great whole, it's something that is rejected, something that is, by definition, marginalized.

Félix Guattari, interview (1985)

## I

There is no mother tongue, only a power takeover by a dominant language within a political multiplicity (Deleuze & Guattari, *ATP*, p.7).

Motion has been my closest companion, from room to room, house to house, street to street, neighborhood to neighborhood, school to school, jail to jail, cell to cell—from one man-made hell to another (Shakur, *M*, p.103).

A tablet, a parchment, or stratum that is overcoded, decoded, and once again, recoded is an *application* of inscription, a process of stratification, that binds multiplicities to a homogeneous apparatus of capture (the State). The Unity of the despot allocates blockages and compartments to divide multiplicities into cellular partitions, an operation of reterritorialization. This activates an *absolute difference* between the layers of the strata, thereby assuring a division between heterogeneous elements, a conversion to homogeneity. By assembling a mutually comprehensive, stable machinery out of heterogeneous systems, the strata are a withdrawal from machinic intensity. There is nothing in the composition of the strata that will shield it from other influences, other than the process of stratification. Even though the strata tend to be distributed by free intensities, the achievement of the layers of the strata lie precisely in coding and territorialization, whereby an absolute difference in nature and a homogenization without thresholds is achieved. Reminiscent of Franz Kafka's stories, the homogeneity of the stratum processes intensity through a central processing unit—a vast bureaucracy that inscribes the Law on tablets, parchments or strata, but the strata depend on something having escaped. Through the apparatus of writing, the State perfectly coincides with the despot's inscription. Writing demonstrates the new, massively rigorous and defined stratification. An event with a strategy, the despot's written word is the absolute explosion that overcodes any language it comes across.



The weight of stratification produces effects: a record keeping, a meticulous recoding through machinic expertise. The despot always has a distributed sphere by which spatiality ceases to be immanent. Thus, we can say that the despot is a threshold in which something immense slides into history in a single stroke, a temporality beyond response; and yet, is also a mega-singularity that is always looming on the horizon.<sup>1</sup> It is the capacity for global power. Of particular interest is the binary opposition that links multiplicities to a uniformly stable relay that rises up to the super-stratum. The individualization of *mass* through a constructed system of Unity is the function of binary oppositions, whereby: '(t)he fluxes are tidied away, controlled and over-encoded by means of the writing machine' (Guattari, *MR*, p.122). Deleuze and Guattari's *Capitalism and Schizophrenia* is a pragmatics specializing in the mapping of intensities that not only deterritorialize, but also reterritorialize to form higher layers on the strata.<sup>2</sup> By composing a map, as opposed to a tracing, of particular strata levels, certain geographical assemblages converge to bifurcate the existing homogeneity into multiplicities. Deleuze and Guattari provide various descriptions of this process, most notably, packs, mass and gangs. A map is a singular, functional element that addresses the molar organization of confinement, or stratification. The

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<sup>1</sup>A critique of transcendent stratification becomes a schizoanalysis of the super-stratum. The super-stratum is, on the one hand, an objective movement at the heart of application, and on the other, the super impositional sphere that appears in a single stroke, as if it is from a disconnected region, an ulterior realm. This is the basic condition for the super-stratum, insofar as it acquires a norm through which identity arrives from somewhere else, a Unity. The super-stratum predicates behavior that is not immanent to its functioning, a transcendence, whereby the mapping of the strata will resolve the incongruity that is always lingering on the periphery of production. Something will always escape: 'That is why bands in general [...] are metamorphoses of a war machine formally distinct from all State apparatuses or their equivalents, which are instead what structure centralized societies' (Deleuze & Guattari, *ATP*, p.358).

<sup>2</sup>For an extended discussion relating to the process of deterritorialization with a complementary reterritorialization, see Deleuze and Guattari, *ATP*: 'Deterritorialization must be thought of as a perfectly positive power that has degrees and threshold (epistrata), is always relative, and has reterritorialization has its flipside or complement' (p.54).

strata demarcate zones of intensity, a process of differentiating space, whereby overcoding locks intensive processes into regimented, periodic loops within the circuit of the strata. In other words, intensities that deterritorialize are reterritorialized into the space of signification, an overcoding into the strata of globalization or universalization. Stratification, or the lateral dispersion of intensities into homogeneous wholes, is the circuit that binds the layers together. This always takes place with a deterritorialization coupled with a complementary reterritorialization:

An organism that is deterritorialized in relation to the exterior necessarily reterritorializes on its interior milieu [...] Every voyage is intensive, and occurs in relation to thresholds of intensity between which it evolves or that it crosses. One travels by intensity; displacements and spatial figures depend on intensive thresholds of nomadic deterritorialization (and thus on different relations) that simultaneously define complementary, sedentary reterritorializations (Deleuze & Guattari, *ATP*, p.54).

Thus the *relative deterritorialization's* supple movement to destratification, a cracking of the rigid, territorialized belts, is defined with a complementary reterritorialization. By critically juxtaposing relative deterritorialization to the elements of minor literature, this essay situates the current political and literary voices emerging out of South Central Los Angeles. Despite its subscription to a signed subjectivity, *Monster: The Autobiography of an LA Gang Member* generates a collective assemblage that decodes the stratification of language into minoritarian politics of desire.<sup>3</sup> This is the functioning element of *becoming*. Written from a California maximum security prison, *Monster's* portrayal of mass movements within the grid of Los Angeles illuminates the destratification of molecular becomings that are recaptured by the State apparatus of recoding. The movement that oscillates between deterritorialization and

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<sup>3</sup>Throughout this chapter, the title of the autobiography is occasionally shortened to *Monster* in order to designate the minor collectivity Shakur generates through the writing-machine.

reterritorialization allows for a mapping of becoming, even though population packs are in constant flux: 'The two factors [code and territoriality] nevertheless have the same "subject" in a stratum: it is populations that are deterritorialized and reterritorialized, and also coded and decoded' (Deleuze & Guattari, *ATP*, p.54). Shakur's *Monster* presents the possibility of mapping heterogeneous multiplicities that are stratified through homogeneous power centres. This chapter discusses the heterogeneous, ecological niches that the strata uniformly attempt to recode in relation to Shakur's minor literature.<sup>4</sup> The process by which the strata solidify multiplicities is addressed, as well as the function of the *minor* in South Central Los Angeles. This locates not only the political turbulence of the west coast, but the consequences resulting from institutionalized power structures engaged in the monitoring of masses that do not fit into the equation of the molar organization.<sup>5</sup> With the influx of a

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<sup>4</sup>Refer to Deleuze and Guattari, *ATP*, 'November 20, 1923: Postulates of Linguistics', for an examination of minor literature in connection to a major language: 'Minor languages are characterized not by overload and poverty in relation to a standard or major language, but by sobriety and variation that are like a minor treatment of the standard language, a becoming-minor of the major language. The problem is not the distinction between major and minor language; it is one of a becoming. It is a question not of reterritorializing oneself on a dialect or a patois but of deterritorializing the major language' (p.104).

<sup>5</sup>By this I am not only suggesting the current cybernetic technologies that are being implemented to reterritorialize the 'public' and 'private' space into a unified stratification of surveillance in Los Angeles (see Davis, 'UC'); but also the State of California's claim to be the leader in prison systems: 'Since the early 1980s, California has made prison-construction its main form of infrastructural investment, spending over \$5 billion on 19 new prisons, and has raised the number of people incarcerated from 23,000 in 1980 to 125,000 today [...] Vacaville (near Sacramento) is now home to the world's largest prison, a title soon to be taken away by planned expansion of San Quentin. A federal court has just ruled that Pelican Bay, the state's "model" high-security prison, violates constitutional protections against inhumane torments' (Walker, 'CAL', p.60). Though this chapter does not present an in-depth study of architectural space, it is interesting, however, to note the similarities between the development of the American city, particularly Los Angeles, and the structure of prisons narrated by Shakur. For instance, the architects of zoning exemplify the allocation of land uses to predefined solutions of homogeneity: 'Zoning, the division of the American city into a structure of cells, hierarchically controlled and rearranged, was a technical solution meant to secure an orderly and stable development of the urban land market. Promoting a disciplinary order, with its values of efficiency and functionality already etched out in the planning mentality by 1914, the core purpose of zoning was to remove and separate conflicting lands uses and dysfunctional districts that might impede or destroy solid investments in land' (Boyer, *DRC*, p.153). And, Shakur's confinement within the Youth Training School (Y.T.S.) in 1981: 'A maximum-security prison, it comprised three units, each divided into quarters.



periphery into the core area of Los Angeles, the current role of urban politics and minor literatures unleash *desire* into the circuit of the city. The machinic process of becoming a peripheral minoritarian is unparalleled in Shakur's autobiography, as in the following:

The term "institutional security" is so far-reaching that whenever there is nothing to lock a prisoner down or harass him for, staff, correction officers, and most any figure of authority in any institution will pull out this ambiguous term. It is precisely this wording that has me locked deep within the bowels of Pelican Bay today. I am a threat, and proud of it. If I wasn't a threat, I'd be doing something wrong (Shakur, *M*, p.221).

An American who locks you in a cage, counts you to make sure you haven't escaped, holds a weapon on you, and, in many instances, shoots you. Add to this the fact that most of us grew up in an eighty percent New Afrikan community policed—or occupied—by an eighty-five percent American pig force that is clearly antagonistic to any male in the community, displaying this antagonism at every opportunity by any means necessary with all the brute force and sadistic imagination they can muster (ibid, pp.223-224).

## II

In '1227: Treatise on Nomadology:—The War Machine', in *A Thousand Plateaus* (pp.351-423) Deleuze and Guattari forward a cartography of sedentary space that appropriates the rhythmic movements of autonomous *packs*, a nomadic war machine. Deleuze and Guattari juxtapose not only a geological compass directed towards the super-stratum that envelopes rhizomatic movements to a topography of overcoding,

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Each quarter was subdivided into halves, and each half was again divided into banks, or tiers. Every prisoner was assigned to his own cell. Each cell had a sliding door of solid steel with a small glass window for observation by staff (Shakur, *M*, p.204). Shakur furthers this with detailed descriptions of the function of the three units—each consisting of four 'companies' alphabetically arranged—designed to reorientate the inmates for society. The importance of the above stems from how stratification is devised and implemented, whether it be through zoning laws, judicial confinement or transcendent apparatuses of racism; and the construction of a molecular writing-machine within the despotic operation of inscription that fractures molar systems of suppression. From the Marquis de Sade through Genet to George Jackson and, presently, Sanyika Shakur, the highly reterritorialized forms of incarceration converge with molecular writing-machines that dissipate the strategies of the mechanisms of capture: 'Language is a map, not a tracing' (Deleuze & Guattari, *ATP*, p.77).

but also position a genealogical optic by which the State apparatus emerges. These two processes of appropriation—deterritorialization and reterritorialization—are inextricably entwined, since the application of overcoding can be traced on both aspects of the molar and molecular lattice, or planes of strata. To compose a study of the strata, a stratigraphy, would enable a lateral tracing of the layers upon layers of sedimentation that have stacked to form a super-stratum, or most notably, the despot. The belts or layers of the strata are intensities that have been captured by the super-stratum—an application of overcoding. The lateral movement of intensity that gets imprisoned to form another belt on the strata is overcoding by the super-stratum. In other words, intensity that escapes through the fissures of stratification is reterritorialized by being folded back on itself. The super-stratum perennially orchestrates the appropriation of intensities by this avenue of conversion. The result is the stratification of heterogeneous multiplicities imprisoned within a homogeneous, arborescent super-stratum. This is an instance of high-level control, a: '[...] phenomena of centering, unification, totalization, integration, hierarchization, and finalization' (Deleuze & Guattari, *ATP*, p.41): the despot. The process of overcoding also acts as a memory system by which the super-stratum can navigate the direction of particular homogeneous wholes. The myriad layers that constitute the stratum are captured intensities that form a zone of articulation, a memory or an inscription. The storage machine of memory operates within a relative stasis, a homogeneous reterritorialization. The mechanism that binds intensity to a stratification of memory eliminates the machinic drift and variation that assembles a pack. 'The memory blocks desire, make mere carbon copies of it, fixes it within strata, cuts it off from all its connections' (Deleuze & Guattari, *K*, p.4). The strata imprison intensities through a

double operation that couples deterritorialization with a complementary reterritorialization. The complementarity is a double bind that has the opposite dynamic of deterritorialization. By exciting intensities to spill out of the strata, complementary reterritorializations capture flows and lock the machinic assemblage of desire into suppression. Deleuze and Guattari provide numerous descriptions for this overcoding, such as a lobster and God.

How is it possible to re-influence the strata with machinic potential—a point of convergence between behaviour that has become frozen and code that has become rigidly stratified? It is to construct a machine, a map, a diagram or a practice instead of discourse, to dismantle the homogeneous stasis through an intensively continuous variation. However, will this movement connect the strata to a process, whereby a diagrammatic drift will link to destratification of code and flux, and in turn, will bifurcate intensities to other heterogeneous elements? The site in which to answer this lies precisely in the function of minor literature: ‘[...] a becoming that includes the maximum of difference as a difference of intensity, the crossing of a barrier, a rising or a falling, a bending or an erecting, an accent on the word’ (Deleuze & Guattari, *K*, p.22). It is always a question of becoming: geographical assemblages attracting a geopolitical immediacy, deterritorializing language, and the ‘collective assemblage of enunciation’.<sup>6</sup> A map of becoming can be sketched as a molecular intensity rupturing, a line of flight that connects to other zones of multiplicities. How do the machinic assemblages of packs and gangs function? To answer this question, it is important to refer back to ‘The Treatise on Nomadology’, and the discussion on *Numbering*

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<sup>6</sup>For a further discussion concerning the three characteristics of minor literature, see Deleuze and Guattari, *K*, p.18ff.



*Number*, to initiate the assemblage of minor literature: 'All of thought is a becoming, a double becoming, rather than the attribute of a Subject and the representation of a Whole' (Deleuze & Guattari, *ATP*, p.380). The Numbering Number functions as a collective assemblage of enunciation whereby the subject processes multiplicities. The elements that bifurcate to form a multiplicity share the same properties as packs. There is no subjectivity that can be counted, or isolated, within the multiplicity: 'The number is no longer a means of counting or measuring but of moving: it is the number itself that moves through smooth space' (Deleuze & Guattari, *ATP*, p.389). The collective assemblage of enunciation is correlated to Deleuze and Guattari's critique of the analyst/patient dichotomy in psychoanalysis: a theatre in which subjects speak on their behalf—a hallucinatory image of private speech.<sup>7</sup> Rather, the collective assemblage of enunciation speaks/acts as an organ of the molecular: a numerical, intensive multiplicity that divides into itself.<sup>8</sup> Since there is no difference between multiplicities dividing into themselves and connecting up with other heterogeneous intensities, a multiplicity can only grow by changing in nature—a metamorphosis. Its nature is defined by a threshold crossed at a singular point in its growth. A becoming. A generic, numerical entity, such as a wolf, or a *monster*. What is it for a pack to be

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<sup>7</sup>Refer to '1914: One or Several Wolves?' (Deleuze & Guattari, *ATP*), for a criticism surrounding Freud's analysis of private speech: 'There are no individual statements, there never are. Every statement is the product of a machinic assemblage, in other words, of collective agents of enunciation [...]' (p.37). And, 'November 2, 1923: Postulates of Linguistics': 'There is no individual enunciation. There is not even a subject of enunciation' (p.79).

<sup>8</sup>Shakur's account of the war-machine composition and the molecular, numeric heterogeneity that assembles multiplicities elucidates this process: '[...] we'd used numbers as codes of affiliation to circumvent police repression. All Trays, including three-time sets such as the Playboy Gangsters, Altadena Block Crips, and Marvin Gangsters, wore three golf-ball emblems on their hats. In contrast, Neighborhood sets and two-time sets like the 5-Deuces, 6-Deuces, and Raymond Avenue Crips wore two golf-ball emblems on their hats' (Shakur, *M*, p.165). Earlier in the autobiography, Shakur designates the geographical matrix from which collectivities emerge: 'A member of a gang might belong to the West Side Crips, Eight Tray Gangsters, North Side Eighty-third Street, or West Side Harvard Park Brims, Sixty-second Street. These are noted by street and initials or abbreviations' (ibid, pp.78-79).

divided, and yet, still compose an assemblage? Granted the pack is perpetually partitioned and segregated, but the variation in its magnitude is always heterogeneously intensive. 'There are only multiplicities of multiplicities forming a single *assemblage*, operating in the same *assemblage*: packs in masses and masses in packs' (Deleuze & Guattari, *ATP*, p.34). Packs are liminal: a boundary, or a zone, that is not categorically localizable. Their relationship to multiplicity is of a pragmatic leverage that *escapes* from Unity, Totality or a transcendent model of articulation: This is a divergence from the molar apparatus that counts from the outside. The transcendent, homogenized *Numbered number* is a numerical lineage that constitutes a complementary reterritorialization—the recapturing of a line of flight. As Deleuze and Guattari suggest: '[...] the use of the number as a numeral, as a statistical element, is proper to the numbered number of the State, not to the numbering number' (ibid, p.390).

The molecular fragments stratified intensity and maximally populates itself in order to function. It is not a function of copying or tracing a map, rather rhizomes add a map to a specific territory: '[...] the rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable and has multiple entryways and exists and its own lines of flight' (ibid, p.21). By adding changes in the territory, intensities bifurcate to form other assemblages. Thus Deleuze and Guattari affirm that multiplicity has to be treated as a substantive, an intensive difference, as opposed to the category of Plurality, which only provides quantitative differences: 'A multiplicity has neither subject nor object, only determinations, magnitudes, and dimensions that cannot increase in number without the multiplicity changing in nature [...]' (ibid, p.8). Speed and temperature are

examples provided by Deleuze and Guattari to designate the distinction between intensive versus quantitative intensity. Intensive difference, for instance speed, is only decomposable into other speeds and is irreducible to molar difference. This is basic to intensity since they never enter into relations of proportionality.

The mutual process of deterritorialization with a complementary reterritorialization, is a self excitation that departs from all reference to strata, or reliable framework, down-loaded from the super-stratum. Thus the line of flight is a clandestine movement branching out of homogeneous relations that posit application. The heterogeneity that drips through the cracks and fissures of the strata ceases to be in a complicity to categorical systems of Unity. The machinic assemblage is a lingering, yet constant, camouflaged movement that interferes with the pattern of coded processes: a micro-practice of becoming. It is a construction, or an engineering tool, for exploring trajectories of destratification, a probing of edges and potentialities. The trajectory is the escaping ingredient back into space; a becoming-minor. A convection that situates the mass movement to destratification. A catalyst for minor literature. A war machine.

### III

It is an affair of cartography. They compose us, as they compose our map (Deleuze & Guattari, *ATP*, p.203).

"Who *is* Monster Kody?...*I* am Monster Kody...a person, a young man, a black man...Anything else?...No, not that I know of...*What* is Monster Kody?...A Crip, an Eight Tray, a Rollin' Sixty Killer...a black man...Black man, black man, BLACK MAN..." (Shakur, *M*, pp.225-226).

*Monster: The Autobiography of an L.A. Gang Member* chronicles the first phase of Shakur's life, by charting the early initiation rites into the gang world through to his first killing in low-intensity warfare to being shot seven times himself. It is during this



period Shakur acquires the name Monster. At the age of thirteen Shakur is struck in the face by a man he is trying to rob; the man attempts to escape but is 'tripped' by Tray Ball, a fellow Crip, who then holds the victim while Shakur 'stomps' him for twenty minutes: '[...] I learned that the man had lapsed into a coma and was disfigured from my stomping. The police told bystanders that the person responsible for this was a "monster". The name stuck [...]' (Shakur, *M*, p.13).<sup>9</sup> At sixteen Shakur is imprisoned for the first time: 'Not a door, not a window, but bars. Since then I have had an indelible scar on my mind stamped "criminal"' (ibid, p.138). Upon his release, Shakur has numerous skirmishes in South Central Los Angeles with other gang sets, as well as law enforcement agencies that eventually place him in the California Youth Training School for four years. As Shakur portrays, each gang in the training school mobilizes according to 'geopolitical' boundaries that stretch from Northern to Southern California. The dynamics by which each set recodes according to territory produces larger conflictual groups designated by 'lines of race'. To complicate matters more, tribalism severs New Afrikans into warring factions: 'Tribalism was most prevalent amongst New Afrikans, who began as one then split into Crips and Bloods' (ibid,

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<sup>9</sup>Due to this chapter concentrating on Deleuze and Guattari's minor literature in relation to *Monster*, it will not be possible to discuss the molecular structure of the gang environment that envelops young Shakur's life. However, the Crips appropriate numerous aspects of nomad war machines, such as dehierarchized power structures, fluid levels of interaction within the organization, and interchangeable parts or positions that mutate according to need: '[...] banging falls short of the level of organization of, say, an institution that was formally founded on the premise of being structured, so there is no compartmentalization. No individual has a specific duty assigned to him, where his efficiency can be monitored by a superior. Therefore, the serious banger often finds himself handling several "jobs" in the course of his career. For years I found my position in the set to be manifold. At any given time I was the minister of information, which included such responsibilities as writing on walls, declaring who we were and who we wanted to kill [...] minister of defense, which entailed organizing and overseeing general troop movement and maintaining a highly visible, militarily able contingency of soldiers who, at a moment's notice, could be relied upon for rapid deployment anywhere in the city; teacher of war tactics, which, I guess, would fall under the heading of instructor; and combat soldier and on-the-job trainer' (Shakur, *M*, p.78). The above reported excerpt has already been discussed in the previous chapter.

p.207). With numerous sets combatting with each other for hierarchical domination in the institutionalized environment, Shakur begins to question the foundation of tribalism and the 'wider reality' of New Afrika. Moreover, *Monster's* graphic descriptions of South Central Los Angeles under constant surveillance from the State apparatus, coupled with the threat of feuding warring factions shooting a 'homie' (comrade), places Shakur's role as a Crip member into question. The position of preserving the 'hood through retaliatory attacks to writing encrypted messages on South Central walls, comes under critical examination when Shakur realizes he does not even own a brick in the United States, and yet, since the age of eleven, has defended a territory which is not really his own. On the one hand, the nomad is a trajectory that does not possess any territory through enclosing or striating space, yet still demarcates a zone of actuality through a landscape, a smooth space that is the removed perimeter from the apparatus of recoding. 'It is in this sense that nomads have no points, paths, or lands, even though they do by all appearances' (Deleuze & Guattari, *ATP*, p.381). And, on the other hand, the stratum once again reterritorializes—inscribes—the nomadic trajectory decoding from the belts. It is the deterritorialization of institutions on the cusp of madness that the strata can once again recapture the molecular intensity back into homogeneity. As with the despot, the socius results from an unprecedented deterritorialization that folds back on itself to form another strata. And, with Shakur, we find him in back in prison, a recoding of the body of a black man, a gang member, a Crip and a killer. The institutional holding cell is the apparatus by which his identity is reconfigured, an etching or a memory within the strata: criminal. It is this movement of deterritorialization and reterritorialization between the different thresholds of the strata, that a movement from

being prisoner to becoming-monster is conjugated. Shakur's movement of decoding and recoding from gang member to prisoner back to gang member, constitutes a double movement that is constructed and dismantled to form a singularity. The series, becoming-monster, is as much a gang member as a prisoner, that proliferates a machine the strata cannot recode. The production of zones that *Monster* assembles and disassembles are molecular intensities escaping from the components of confinement. Since coding signifies difference by flattening out quantitative entities through a universalization in advance, the super-stratum that demarcates each cellular position in relation to each subjectivity cannot code immanently localized assemblages. Thus to designate intensities is to localize singularities, micro fissures that deterritorialize the molar organization. Thus the metamorphosis to becoming wavers between tactics of maintaining a region and not being captured by the super-stratum. *Monster* is such a formula:

Prison was like a stepping stone to manhood, with everything depending on going and coming back. Going meant nothing if you never came back. The going was obligatory, but coming back was voluntary. Going didn't just mean prison, it circumscribed a host of obligatory deeds. Go shoot somebody, go take a car, go break into that house, go rob that store, go spray-paint that wall, or go up to that school. The glory came not in going but in coming back. To come back showed a willingness to "stay down." It fostered an image of the set as legitimate, and each individual who could go and come back brought something new—walk, talk, look, way of writing [...] (Shakur, *M*, pp.163-164).

While confined to the Youth Training School, Shakur's allegiance to the New Afrikan Independence Movement becomes visible, but is not fully developed till his involvement in the Consolidated Crip Organization (C.C.O.).<sup>10</sup> The importance of the

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<sup>10</sup>The C.C.O was eventually dismantled when the leaders realize their assemblage, Clandestine Revolutionary Internationalist Party Soldiers (CRIPS), is static, as opposed to futuristic (Shakur, *M*, p.352). For further details regarding Shakur's commitment to these movements, see the following



biographical excerpt lies in Shakur's coining of the term, 'Machine in Motion', to designate the molecular, anti-systemic rhizome.<sup>11</sup> The assemblage is an impermanent, temporal intensity that extinguishes itself when connected to other multiplicities: '[...] this is what it is all about—the discovery of assemblages of immanence and their dismantling. To dismantle a machinic assemblage is to create and effectively take a line of escape [...]' (Deleuze & Guattari, *ATP*, p.59). The machine is a singularity that maps all minoritarian possibilities by bringing into question the role of the dominant; suppressive molar organization. The 'Machine in Motion' initiates all that is stratified into an active collectivity of enunciation, a cadence, to a point where the emergence of becoming is produced. There is no difference between the map that is collectively composed through the assemblage and the territory upon which it inscribes itself. It is a question of locality that brings into question the Unity of the majority. The 'Machine in Motion' sketches a geopolitical, molecular intensity that is a catalyst for deterritorialization. It is an intensity that ruptures that strata to seek a line of flight, an interacting zone immersed in a geopolitical immediacy. Deterritorialization is never defined by its speed, but through its nature to 'jump from one singularity to another following a nondecomposable, nonsegmentary line [...]' (Deleuze & Guattari, *ATP*, p.56). Thus, becoming is never coordinated by a tracing of the strata, but through the drawing of heterogeneous lines of flight, a howling that invades the linkages to subjectivity that would otherwise attest to a homogeneous stasis.

With Shakur's immersion into the 'Machine in Motion', what role does his

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chapters in Shakur, *M*: '48 Hours', 'Reconnected' and 'Nation Time'.

<sup>11</sup>'Machine in Motion' is the Universal Crip Cadence cited by the inmates and led by Shakur. I am encompassing 'Machine in Motion' to designate the supple molecularity by which a process to immanence is generated. See chapter, '48 Hours', for the message contained in the Universal Crip Cadence that pertains to the transformation from tribalism to unity (Shakur, *M*, pp.306-309).

proper name have in the equation to multiplicity? Kody Scott, Monster Kody, and Sanyika Shakur cease to denote a subjectivity, but instead diagram a writing-machine, a program that has a local, variable functionality within the strata; a pragmatics destratifying the universalization of identity structures. These are the effects of intensities raging against the organs of the body. There is no difference between the proper name and becoming-monstrosity, for both envelope and deterritorialize the coding mechanisms of stratification. The organism are stratifications of identity/unity that cause binary oppositions to saturate multiplicities into rigidified wholes. The bifurcation excites the molar operation of identity by seeking the point of becoming-imperceptible. A writing-machine that encompasses the 'impossibility of not writing' is the construction of assemblages inventing lines of flight from within the major language (Deleuze & Guattari, *ATP*, pp.16-17ff). The collective enunciation of minor literature severs the suture of the overcoding subjectivity that is stratified into a homogeneous whole, a Unity. A writing-machine seeking molecular connections by which a line of flight can be compassed, is an assemblage that has numbering number as its component, drifting through the molar topography of the strata. Proper names can then be designated as singularities, discontinuous assemblages, or effects; in other words, both proper names and intensive numbering number mark a singularity. If it is possible to designate a singularity, then the strata is coding an infinite amount of intensity: '[...] something always escapes'.<sup>12</sup> By subordinating an autobiography to a topography of the subject, there is, initially, a linear chronicle due to the socius

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<sup>12</sup>This relates to chapter 9, '1933: Micropolitics and Segmentarity', where Deleuze and Guattari address the sectors of 'impotence' that define power centres. This, of course, locates antisystemic movements of resistance, or micropolitics, as a mass that thwarts the perpetuation of the super-stratum (*ATP*, p.217).

layering uniformed mechanisms of recoding. The machinic, subterranean flows of deterritorialization are perpetually reconfiguring the dynamics of the system, thereby pushing the subjectivity behind the narrative into a collectivity. This doubling, namely, a life chiseled on a palimpsest and the mutant lines of intensity that perpetually decode the strata, is a becoming writing-machine. The communication between the different strata intertwine at proximate levels of bifurcation. Deleuze and Guattari term this mediation the K-function, to designate not only the singularity that destratifies the strata, but also the recodings that infiltrate the heterogeneous mass.

K., the K.—function, designates the line of flight or deterritorialization that carries away all of the assemblages but also undergoes all kinds of reterritorializations and redundancies—redundancies of childhood, village-life, love, bureaucracy, etc. (Deleuze & Guattari, *ATP*, pp.88-89).<sup>13</sup>

Situating Shakur's *Monster* within an assemblage, or a becoming writing-machine, is complex and perplexing. The cocking of a handgun to shoot an enemy and inscribing a life, an autobiography, onto a palimpsest is a problematic function on the same circuit that fractures the stratification of identity: both relay a multiplicity within a pack that localize movement; both deterritorialize transcendent systems of Law and language, respectively; both initiate movements to the periphery, a minoritarian assemblage; and both are destratified zones in which communication reaches an immanent threshold.<sup>14</sup> The schizophrenic dispersion of identity through the cocking

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<sup>13</sup>And: 'The letter K no longer designates a narrator or a character but an assemblage that becomes all the more machine-like, an agent that becomes all the more collective because an individual is locked into it in his or her solitude [...]' (Deleuze & Guattari, *K*, p.18).

<sup>14</sup>The smeared walls in South Central Los Angeles, upon which Shakur marks his affiliation to the Crips, also function as a palimpsest. The walls that house the graffiti are in a fluid transaction of being coded with particular markings of a gang, to only be decoded by another set, and finally, to be recoded by, yet, another gang. The process of identifying with territoriality is perpetually in a state of flux. The walls provide a compass of directionality that usual street signs fail to indicate. The molar cartography of South Central is diffused into a tactile space of interaction, a molecular mapping. 'The Miller



of a hammer, locates each body within an immanent exchange, a mapping of decoded subjectivity. 'I remember raising my weapon and him looking back—for a split second it was as if we communicated on another level and I overstood who he was—then I pulled the trigger and laid him down' (Shakur, *M*, p.11). The circulation through which communication decodes to its molecular component, is the destratification of geological plates of identity, whereby a smooth space initiates a realigning of territory.<sup>15</sup> Furthermore, Shakur's account of movements that are not situated within homogeneous, cellular units, but derive their degree of intensity through local variations, place each molecular gradient to an immanent mutation. The molecular is a swarm of collective behaviour; a multiplicity whereby the machinic process exploits stratified thresholds of strata. 'Like a temperature or a speed', the equation of singularities modifies thresholds of systems. The numbering number is not a random element, but a collective ensemble, a molecularity.

#### IV

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Gangsters were from clear across town. 120th Street. It's possible that they didn't know where they were. Or it could be that they did know but had little respect for our 'hood, since they had never had open confrontations with us. I'd tend to believe the latter. This is why it's necessary to read the writing on the walls. Fuck street signs. Walls will tell you where you are' (Shakur, *M*, p.169).

<sup>15</sup>Smooth space is an area of immediate contact, a field of heterogeneous particles traversing the super-strata and attracting multiplicities that will push the system to transform into diverse collectivities. I am thinking, specifically, of the concluding pages to Alphonso Lingis' 'The Society of Dismembered Body Parts' (*SDBP*, pp.301-302), where the eloquent treatment of late capital's voyage to schizophrenia is unsurpassed. As Lingis poetically states, the apocalyptic vision of dispersed body parts will not reinscribe upon the earth, as in the primitive societies; rather, the schizophrenia that Deleuze and Guattari conceive, is the 'dismemberment of body parts' that shatter notions of identity in order to reconfigure assemblages, a monstrosity. The transcendent identity is fractured, or laid out, as immanent movements of disparate and localized intensities converge on thresholds of deterritorialization. The hand that cocks a gun is a body part (or intensity) being distributed 'across the social field'. 'The social body is being laid bare, laid out, laid, excited metamorphosed when hands clasp in greeting and in understanding and in commitment and in sensuality and also in parting [...] Where the car on cruise control races the Los Angeles freeways, the hands free to dial the cellular phone, cut the lines of coke, or cock a handgun' (*ibid*, p.301). Cocking the hammer ascertains a directional movement within the confines of the topography of South Central: 'Guns were our tools of communication [...] Instantaneous communication' (Shakur, *M*, p.228). For Shakur, South Central Los Angeles is the zone through which mutant lines of flight molecularize a cartography of becoming.

It is certainly not by using a minor language as a dialect, by regionalising or ghettoizing, that one becomes revolutionary; rather, by using a number of minority elements, by connecting, conjugating them, one invents a specific, unforeseen, autonomous becoming (Deleuze & Guattari, *ATP*, p.106).

Considering the machinic heterogeneity that constructs a writing-machine, through which Shakur assembles his line of flight, we are struck towards the end of *Monster* by the molecular escape folding back on itself. This is not to imply Shakur's confinement in Pelican Bay is a molecular reterritorialization, but, rather, his tabling of racial separation. Before venturing into this stratification, it is important to focus on the doctrine of racial differentiation that Shakur provides. This occurs in numerous places, particularly so with his emphasis on America's genealogical suppression of minoritarian race(s). 'The contributing factors are many, and no singular person or group has the absolute solution. From what I've studied and seen it would seem that this country's 130-year-old experiment of multiculturalism has failed. Perhaps it was never designed to work [...] My personal belief is that separation is the solution' (Shakur, *M*, pp.381-382). This is problematic, for the differentiation of colour, derived from a homogeneous production of numbered number, measures and divides through a melanous partitioning of race. It is a folding back of a decoded intensity, a minoritarian assemblage, into a regimented whole that is another stratification on the preexisting myriad layers that constitute the molar's position of 'supremacy'.<sup>16</sup> The K-function falls prey not only to redundancies of childhood regressions of familism, but recordings of a sedentary space more devastating than anything envisioned before:

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<sup>16</sup>For instance, the cartographical separation, or 'spatial apartheid', that has manifested itself in Los Angeles, presents a stratified zoning of race through economics. Since the urban uprisings of the 1960s, the white flight into the suburban fringes of Los Angeles has placed most Black Americans in an economic moratorium, as most employment opportunities have moved out of the core city into the safe, surrounding havens of Los Angeles (see Davis, 'WKLAI', pp.14-20).

a construction of identity that suppresses becoming. Thus the K-function is architecturally modeled within a homogeneous realm, through which the molar organization provides a definition for becoming. A division of the race that Shakur desires to evoke within the socius, is founded on the notion of the oppression of one and the supremacy of the other, and by imposing what it implies to be a minor, Shakur is folding back onto the same notion of identity that the oppressor employs to globalize and perpetuate the stratification of machinic assemblages. Thus Shakur's recoding of the becoming-minor takes place on the same plane, or palimpsest, that the super-stratum implements to stratify minoritarian becomings. As Deleuze and Guattari suggest in *Capitalism and Schizophrenia*, race is not predicated on purity, but exists only through being oppressed: '[...] there is no race but inferior, minoritarian; there is no dominant race; a race is defined not by its purity but rather by the impurity conferred upon it by a system of domination' (Deleuze & Guattari, *ATP*, p.379). More importantly, race cannot be rediscovered through 'mythical' voyages that tend to be aligned with microfascisms, a theatre of representation providing a nostalgic narrative of identity. For instance, returning to the process of becoming-imperceptible, the function of proper names is not to stratify within a representation of race, but a zone that converges with other minoritarian assemblages, regardless of molar attributes, that share the same production of becoming. Deleuze and Guattari term this interactive phylum 'a class of effects', which locates a movement that encompasses all totalities within the machinic process.<sup>17</sup> Shakur is misguided when he emphasizes the purpose

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<sup>17</sup>I am referring to Deleuze and Guattari's analysis of racial constructs, as in the following: '[...] identifying races, cultures, and gods with fields of intensity on the body without organs, identifying personages with states that fill these fields, and with effects that fulgurate within and traverse these fields [...] there is no ego that identifies with races, peoples, and persons in a theater of representation, but proper names that identify races, peoples, and persons with regions, thresholds, or effects in a production of intensive quantities' (Deleuze & Guattari, *AO*, p.86).



separation will have in this new configuration of identity: a characterization that retains a static definition of what a class of effects will produce, is none other than a transcendent molarization within the dominant language.<sup>18</sup> The depiction of the minority, as a peripheral rhizome, lies in its 'connection' to other ruptures that produce elements the strata cannot recode. The significance of *Monster: The Autobiography of an L.A. Gang Member* is the machinic line of flight that connects to imperceptible localities, that would otherwise be recoded by the super-stratum through globalized identification, such as a criminal in the prison system, the explication of racism and segregation. The supple molecularity of the writing-machine is to delimit the cartography of representation, to access the molar stratified layers that unify suppression and racism, to bifurcate models of the dominant language and to create a trajectory of escape on a smooth space of interaction. '[...] The more a language has or acquires the characteristics of a major language, the more it is affected by continuous variations that transpose it into a "minor" language' (Deleuze & Guattari, *ATP*, p.102). The criticism that can be levelled at Shakur in his recoding that separates race, is not to reject the collective assemblage of enunciation he has generated within the confines of Pelican Bay. Shakur's strength in becoming-monster lies in the reevaluation of the planes of strata that bind and suppress minoritarian becomings. To dismantle the apparatus of capture that thwarts such multiplicities...

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<sup>18</sup>Shakur's macro-politics of separating race is not realistically attainable within the current climate in the United States. Moreover, since this chapter focuses on the micro-political assemblage that is generated from Shakur's autobiography, it is not possible to assess the viability of racial macro-politics. As Deleuze and Guattari suggest: 'The response of the States, or of the axiomatic, may obviously be to accord the minorities regional or federal or statutory autonomy, in short, to add axioms. But this is not the problem: this operation consists only in translating the minorities into denumerable sets or subsets, which would enter as elements into the majority, which could be counted among the majority' (Deleuze & Guattari, *ATP*, p.470).

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Concluding Remarks:  
'Class Consciousness' and the  
'American Rhizome'

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The strata are phenomena of thickening on the Body of the earth, simultaneously molecular and molar: accumulations, coagulations, sedimentations, foldings. They are Belts, Pincers, or Articulations.

Deleuze and Guattari



[...] Capitalism has a very particular character: its lines of escape are not just difficulties that arise, they are the conditions of its own operation. It is constituted by a generalized decoding of all flux, fluctuations of wealth, fluctuations of work, fluctuations of language, fluctuations of art, etc. It did not create code, it has set up a sort of accountability, an axiomatic of decoded fluxes as the basis of its economy. It ligatures the points of escape and leaps forward. It expands its own boundaries endlessly and finds itself having to seal new leaks at every limit [...] It puts itself in alarming situations with respect to its own production, its social life, its demographics, its borders with the Third World, its internal regions, etc. Its gaps are everywhere [...] *But it is certainly the problem of the marginalized: to plug all these lines of escape into a revolutionary plateau* (Deleuze, 'CAP', pp.66-67; emphasis added).

'Class consciousness' and the 'American rhizome' are two distinct processes that occur in Deleuze and Guattari's analysis of the capitalist world-economy. By discussing these two processes, we can conclude our study of the minoritarian and the problems of identifying with a particular socio-economic class. (An identification with a socio-economic class is an instance of the majority (marxism) critiquing the stratification of the capitalist world-economy). We examine this critique by the majority in relation to America and Deleuze and Guattari's work, in particular the 'American rhizome' that is located in the West. The West has an important role in Deleuze and Guattari's writings on literature and the destratification of the apparatus of capture.

The smooth space of communication between the phyla of heterogeneous particles is the circuit of desire. The flows that escape from the apparatus of capture are found within the nomadic exchange that Guattari tags as *minor issues*.<sup>1</sup> This is not

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<sup>1</sup>'I do not believe in universal literature or philosophy but rather in the virtues of minor languages. So the question becomes rather simple, either a minor language connects to minor issues, producing particular results, or it remains isolated, vegetates, turns back on itself and produces nothing' (Guattari, *Chaosology*, pp.37-38).

to suggest that minorities, or minoritarian becomings (movements), do not have definable molar attributes that produce elements of capture within their heterogeneity. Rather, their significance stems from their ability to 'trigger' levels of deterritorialization that would otherwise not be generated: 'Minorities, of course, are objectively definable states, states of language, ethnicity, or sex with their own ghetto territorialities, but they must also be thought of as seeds, crystals of becoming whose value is to trigger uncontrollable movements and deterritorializations of the mean or majority' (Deleuze & Guattari, *ATP*, p.106). Deleuze and Guattari argue that minorities and minoritarian becomings have molecular reterritorializations, producing molar systems that the strata can then recode through apparatuses of capture. The significance of minoritarian becomings, however, lies in their geopolitical immediacy that connects them to social movements throughout the socius. Without such a process to machinic becoming, we would not have the revolutionary potential to deterritorialize the strata that imprison desire.

Capitalism is stratification: a levelling of axioms and models of realization;

but:

It does not effect the "conjugation" of the deterritorialized and decoded flows without those flows forging farther ahead; without their escaping both the axiomatic that conjugates them and the models that reterritorialize them; without their tending to enter into "connections" that delineate a new Land; without their constituting a war machine [...] [a] revolutionary movement (ibid, pp.472-473).

However temporary the nomadic exchange may be, it is, nevertheless, a minoritarian becoming. By not specifically concentrating on the exploitation that is inflicted on the 'worker'—resulting from de-industrialized Los Angeles (particularly in South Central Los Angeles)—this study diagrams movements that realign the peripheral (Third World) 'worker' into new zones of exchange. These zones of exchange have been

discussed by diagramming antisystemic movements of resistance that map geopolitical becomings and minor literatures onto the surface of Los Angeles. Los Angeles is the medium by which the cartography of desire is examined. The Third Worlds that are internally placed in the Centre zone chart contemporary, material interactions that are antisystemic. Late capitalism has to perpetually redraw its boundaries to accommodate the influx of Third Worlds into the core of its Centre. By deterritorializing peripheral sectors that are stratified by the Centre, antisystemic movements of resistance challenge the present homogeneous configuration of late capitalism, locating heterogeneous elements that subvert the apparatus of capture, and designating minoritarian assemblages to micropolitics.

The inability to construct axiomatics that will imprison flows from escaping through the cracks of the stratified world-economy, we find the Centre having to continuously reterritorialize on its own Third Worlds, to assure that the apparatus of capture is not absolutely deterritorialized, to sustain a level of power over minoritarian becomings, to implement limits to thwart the flows of desire, and to reconfigure the dynamics of late capitalism.<sup>2</sup> Models of realization are implemented to continue the stratification process of binding desiring-production to the strata. Late capitalism always functions by deterritorializing flows of surplus-production, that in turn, are reterritorialized with a complementarity. Deleuze and Guattari's analysis of the apparatus of capture states that, it is not a question of whether minorities, or

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<sup>2</sup>As Braudel states, it is only through the coordination of peripheral zones do we get a Centre controlling the capitalist world-economy. 'There can only be a world-economy when the mesh of the network is sufficiently fine, and when exchange is regular and voluminous enough to give rise to a central zone' (Braudel, cited in Deleuze & Guattari, *ATP*, p.468). However, with late capitalism the Centre is in a precarious position, since the Earth has to be continuously remapped, not only with other regions or territories, but also internally. The Centre is always re-axiomatizing its surplus-productivity to sustain a level of control. See chapter I for a detailed examination of the Centre's role in late capitalism.



minoritarian assemblages, can viably create States within the capitalist system: '[...] since in the long run they promote compositions that do not pass by way of the capitalist economy any more than they do the State-form' (Deleuze & Guattari, *ATP*, p.470). These *compositions* are antisystemic movements of resistance.

Even though minorities are placed in peripheral Third Worlds in the capitalist world-economy, Deleuze and Guattari argue that the revolutionary potential of minoritarian assemblages is the antisystemic movement that destratifies particular constructs that level class consciousness (code) to their becoming: '[...] if they are revolutionary, it is because they carry within them a deeper movement that challenges the worldwide axiomatic' (ibid, p.472). To identify with a majoritarian system that levels class consciousness as the medium by which to critique capitalism, only leads to another reterritorialization on the already existing codes of the myriad layers of the strata. The more the majority identifies with molarity, the more codes are implemented to sustain the high-level control of the strata. In other words, to identify with particular homogeneous belts is an operation that is still within the confines of the strata. As Deleuze and Guattari explain:

'The power of the minority, of particularity, finds its figure or its universal consciousness in the proletariat. But as long as the working class defines itself by an acquired status, or even by a theoretically conquered State, it appears only as "capital," a part of capital (variable capital), and does not leave the *plan(e) of capital*' (Deleuze & Guattari, *ATP*, p.472).<sup>3</sup>

By arguing that capture precedes oppression in the development of the capitalist

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<sup>3</sup>This is not to suggest that the minority does not have a 'universal figure', but that figure is precisely a molecular trajectory that does not posit a universalization in advance: 'There is a universal figure of minoritarian consciousness as the becoming of everybody, and that becoming is creation. One does not attain it by acquiring the majority. The figure to which we are referring is continuous variation, as an amplitude that continually oversteps the representative threshold of the majoritarian standard, by excess or default' (ibid, p.106).

world-economy, Deleuze and Guattari resist identifying minorities, or minoritarian assemblages, with a class consciousness that sees itself oppressed, an instance of coding. To do so leads us back into the strata, and a movement to the periphery of the capitalist world-economy is not achieved. For instance, marxism critiques the capitalist world-economy by levelling exploitation and oppression as the basic element of stratification. As Deleuze and Guattari suggest, such a critique reterritorializes marxism into a majority, producing a universal consciousness in the proletariat: 'Majority implies a constant, of expression or content, serving as a standard measure by which to evaluate it' (ibid, p.105). In appropriating molar categories, such as oppression and exploitation, the machinic potentiality of the minoritarian folds back on itself. The end result of the folding back process is a class consciousness that posits oppression as the underlying system of stratification. By recoding antisystemic movements in accordance to oppression, the majority's critique is still within the axiomatized structure that the capitalist world-economy utilizes to leap forward. This is an instance of capture by the strata, a reterritorialization. Categories of oppression and exploitation in the capitalist world-economy are molar recodings onto the belts the strata utilize to perpetuate themselves. The 'figure' that identifies with oppression finds itself caught between the double-pincer, unable to coordinate a movement of resistance. The models of realization that produce a macro-political identification with class oppression (or universal consciousness in the proletariat), capture revolutionary desire by reterritorializing it back onto the matrix that has already been set-up by the capitalist world-economy. As Deleuze and Guattari recommend, it is more a question of minoritarian directions that are to be travelled, a construction of a geopolitical immediacy to the social stratum, as opposed to class structures that are to be

understood within the domain of the strata.<sup>4</sup> By drawing lines of flight that deterritorialize the layers of capture, we can map the strata that sediment desire into homogeneous systems: 'A determination different from that of the constant will therefore be considered minoritarian, by nature and regardless of number, in other words, a subsystem or an outsystem' (ibid, p.105). Or, antisystemic movements of resistance. Deleuze and Guattari specify that the majoritarian 'as a constant and homogeneous system' (ibid) poses difficulties, as in the following excerpt:

One could even imagine, in blood and crisis, a more radical reversal that would make the white world the periphery of a yellow world; there would doubtless be an entirely different axiomatic. But what we are talking about is something else, something even that would not resolve: women, nonmen, as a minority, as a nondenumerable flow or set, would receive no adequate expression by becoming elements of the majority, in other words, by becoming a denumerable finite set. What is proper to the minority is to assert a power of the nondenumerable, even if that minority is composed of a single member. That is the formula for multiplicities (Deleuze & Guattari, *ATP*, p.470).<sup>5</sup>

Is there a connection between what Deleuze and Guattari tag as minoritarian and what they diagram to be America? Can the discussion concerning the identification with a constant, such as class consciousness, be located in the United States? Finally, what function is America serving in Deleuze and Guattari's analysis of becoming? The concept of the rhizome is the medium by which to answer these questions concerning America and Deleuze and Guattari's writings. The 'American

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<sup>4</sup>The line no longer forms a contour, and instead passes *between* things, *between* points. It belongs to a smooth space. It draws a plane that has no more dimensions than that which crosses it; therefore the multiplicity it constitutes is no longer subordinated to the One, but takes on a consistency of its own. These are multiplicities of masses or packs, not of classes; anomalous and nomadic multiplicities, not normal or legal ones [...]' (Deleuze & Guattari, *ATP*, p.505).

<sup>5</sup>Deleuze and Guattari continue their formulation of becoming by stating that: 'The issue is not at all anarchy versus organization, nor even centralism versus decentralization, but a calculus or conception of the problems of nondenumerable sets, against the axiomatic of denumerable sets. Such a calculus may have its own compositions, organizations, even centralizations; nevertheless, it proceeds not via the States or the axiomatic process but via a pure becoming of minorities' (ibid, p.471).



rhizome' is the assemblage that produces a trajectory of escape from the confines of the strata. (For instance, we have discussed particular aspects of the 'American rhizome' in order to argue for the geopolitical immediacy that is found in the function of the minoritarian in South Central Los Angeles). Deleuze and Guattari specifically point to American literature to argue for the 'special case' that produces the 'American rhizome'. By appropriating their mapping of American literature to our discussion of macro-political class-consciousness, we can conclude our examination of minoritarian becomings.

Deleuze and Guattari explicitly state that America is the zone where everything comes together: '[...] everything important that has happened or is happening takes the route of the American rhizome [...]' (Deleuze & Guattari, *ATP*, p.19). And: 'The flow of capital produces an immense channel, a quantification of power with immediate "quanta," where each person profits from the passage of the money flow in his or her way: [...] in America everything comes together, tree and channel, root and rhizome' (ibid, p.20). They suggest that the lines of escape that are generated by the 'American rhizome' are the heterogeneous elements found in American literature, producing flows in all 'geographical directions'. In assembling a map, these geographical directions assist Deleuze and Guattari in their examination of America, and they also elucidate the arborescence in Europe. This is not to suggest that America is rhizomatic and Europe is stratified, since both encompass elements of stratification and destratification: 'There are knots of arborescence in rhizomes, and rhizomatic offshoots in roots' (ibid).

Deleuze and Guattari's 'Introduction: Rhizome', in *A Thousand Plateaus*, explores America's 'map' in the West. They discuss the arborescent roots and

rhizomes that continuously reconfigure the landscape in America. In particular, they are concerned with writers that either recode or decode the geological strata of America. As they suggest, the American landscape's relationship to the strata is intensified by the lines of escape that leak out of the geological plates. The landscape produces dynamic flows that cross thresholds of stratification, creating immanent compositions (even though the flows may reterritorialize), 'shifting' layers that capture intensity; and formulating a meshwork interactivity that allows for heterogeneous elements to flow on the body without organs. In order to gain a better understanding of these levels of interaction, Deleuze and Guattari divide America into blocks by mapping the directions that certain writers have charted through their work. The writers that they discuss have a unique place in *Capitalism and Schizophrenia*: we have the East, a territory that recodes, or returns, to the Old World (Eliot); we have the South that overcodes on the slavery system (Faulkner); we have the North with its decoding capitalists (Dreiser); and we have the West, the zone that intersects with all the layers of the strata (Kerouac): the West plays '[...] the role of a line of flight combining travel, hallucination, madness, the Indians, perceptive and mental experimentation, the shifting of frontiers, the rhizome [...]' (Deleuze & Guattari, *ATP*, note 18, p.520). The levels of stratification and destratification that are occurring in these American blocks depend upon the relationship each of these zones has to Europe: 'And directions in America are different: the search for arborescence and the return to the Old World occur in the East. But there is the rhizomatic West [...] its ever-receding limit, its shifting and displaced frontiers' (ibid, p.19).

The West is tagged as a rhizomatic territory, a landscape that is decoded by molecular assemblages: the 'frontier' of becoming. The West always has a privileged

place in Deleuze and Guattari's analysis of America. To understand their privileging of the West, we need to examine Deleuze and Guattari's relationship to Europe. The geographical distance that separates the West from Europe plays an essential part in Deleuze and Guattari's writings of not only the West, but also of Europe. The West is particularly rhizomatic because its links to the 'Old World' are not as stratified as they are in the East. Moreover, they suggest that: 'Every great American author creates a cartography, even in his or her style; in contrast to what is done in Europe, each makes a map that is directly connected to the real social movements crossing America' (Deleuze & Guattari, *ATP*, note 18, p.520). The following questions need to be asked regarding America and Europe: why does America's line of flight have such an important role in Deleuze and Guattari's concept of the rhizome? In other words, if there are such layers of stratification in the American landscape, that continuously reterritorialize desiring-production into homogeneous wholes, then why do they differ so much from the stratification found in Europe? Why privilege one over the other? Perhaps the following is an answer:

At the same time, we are on the wrong track with all these geographical distributions. An impasse. So much the better. If it is a question of showing that rhizomes also have their own, even more rigid, despotism and hierarchy, then fine and good: for there is no dualism, no ontological dualism between here and there, no axiological dualism between good and bad, no blend or American synthesis (*ibid*, p.20).

And yet, earlier in the reported passage, they state that American books assemble different lines of flight than their European counterparts.<sup>6</sup> The distinct process that is occurring in Deleuze and Guattari's perspective on America and their critique of

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<sup>6</sup>'American books are different from European books, even when the American sets off in pursuit of trees. The conception of the book is different' (*ibid*, p.19).



Europe, is found in their analysis of marxist discourse that produces a universal consciousness as the medium by which we can destratify the present homogeneous configuration of capitalism. Deleuze and Guattari argue that by levelling a 'constant of expression' through 'class consciousness', as an apparatus to critique the capitalist world-economy, we are not mapping the machinic potentialities that heterogeneously converge with other elements within the machinic phylum.<sup>7</sup> These convergences supersede categories of oppression and exploitation. To isolate flows within a pre-defined foundation of class consciousness is a reterritorialization of desiring-production into molar systems of thought. The machinic heterogeneity that de-axiomatizes the stratification of the capitalist world-economy finds itself recoded by another layer. The internal Third Worlds are no longer able to converge with antisystemic movements of resistance, since they have already been defined by acquiring a 'status' within the planes of capitalism. Thus, the process of continuous 'becoming of everybody' is recoded by the apparatus of capture. '[...] it is by leaving the plan(e) of capital, and never ceasing to leave it, that a mass becomes increasingly revolutionary and destroys the dominant equilibrium of the denumerable sets' (Deleuze & Guattari, *ATP*, p.472). By 'leaving' the homogeneous stratification of the majoritarian, micropolitics converge with minoritarian and geopolitical movements.

Models of realization are the means by which the majoritarian can produce an identification with an acquired status. For Deleuze and Guattari, such models of

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<sup>7</sup>The 'guidance device' of the phylum head not only locates and designates the various heterogeneous assemblages within the constellation of stratification, but also draws the lines that deterritorialize the Earth in relation to the nomad. The temporality of the machinic phylum produces the effect of stratification of intensive flows; even though these flows vary immanently they resist actualization into cellular orders of temporality. They either prevent their capture through lines of flight or by continuous mutation, maintaining the strata on the precipice of the body without organs as intensive desire. By positing a class consciousness in order to critique capitalism, we find that minoritarian assemblages are once again recoded by the majority.

realization have saturated micropolitics in Europe. They contrast these models of realization that have reterritorialized desire in Europe to the machinic becomings that bifurcate homogeneous systems in the West. (For example, their discussion of American books to European books). Their privileging of the West levels a critique of the limitations of European discourse that places an identification within class structures, producing pre-defined systems by which to critique capitalism. The significance of *Capitalism and Schizophrenia* lies precisely in its combat against these models of interaction that are present in European discourse. Granted, capitalism is a world-wide axiomatic that continuously sets limits to its growth by implementing models of realization to thwart flows of desiring-production from leaking out of the strata. However, Deleuze and Guattari specify that minoritarian discourses (micropolitics) should not construct another layer of stratum on the already existing layers of strata that constitute the world-wide axiomatic. Marxism is criticized for such a layering of stratum onto deterritorializing minorities and minoritarian becomings. Capture is the basic element of the strata, and until the strata can be mapped as a process of capture, we will not be able to formulate geopolitical movements that decode the capitalist world-economy. To create a class consciousness by which all minoritarian processes can be defined is an endeavour that will only perpetuate the present system of capture. The cracks that define the apparatus of capture are the deterritorializing elements that minoritarian assemblages can utilize to challenge homogeneous systems of thought. Marxism goes the other way round by constructing an identification within the capitalist world-economy, as opposed to mapping the cracks that allow for geopolitical movements to resist the sedimented imprisonment within the system. The geological plates of sedimentation need to be mapped, but only

through the crevices do we discover what these homogeneous plates imprison.<sup>8</sup>

The West, for Deleuze and Guattari, is the 'map' where minoritarian trajectories are diagrammed within the matrix of the capitalist world-economy.<sup>9</sup> In other words, the West connects itself to minor elements that push themselves onto the apex of the apparatus of capture. It is only through deterritorializing a major language (as in minor literature), or decoding constants that bind us to the strata, do we push through to the limits that are instituted by the apparatus of capture. By dividing America into blocks, we can appropriate Deleuze and Guattari's distinction between: '[...] the majoritarian as a constant and homogeneous system; minorities as subsystems; and the minoritarian as a potential, creative and created, becoming' (Deleuze & Guattari, *ATP*, pp.105-106). This takes place by each sectors' relationship to the Old World, and by designating the West as the zone of reversal, the 'American rhizome' finds its '[...] Orient in the West, as if it were precisely in America that the Earth came full circle; its West is the edge of the East' (*ibid*, p.19). This reversal of direction is the convergence of social movements and minoritarian becomings that traverse the body without organs. It is not a question of identifying with certain states,

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<sup>8</sup>From the viewpoint of micropolitics, a society is defined by its lines of flight, which are molecular. There is always something that flows or flees, that escapes the binary organizations, the resonance apparatus, and the overcoding machine [...] molecular escapes and movements would be nothing if they did not return to the molar organizations to reshuffle their segments, their binary distributions of sexes, classes and parties (Deleuze & Guattari, *ATP*, pp.216-217) [...] power centers are defined much more by what escapes them or by their impotence than by their zone of power' (*ibid*, p.217).

<sup>9</sup>In an interview from 1985, Guattari explains the function of the 'American rhizome' in relation to becoming: 'America is entirely deterritorialized. "Deterritorialization" means that instead of having obstacles or having land, things, curves, there are lines, trains, planes, everything crossing, everything sliding, demographic flows sliding everywhere, and on top of that, there are extraordinary reterritorializations. Henry Miller in Brooklyn, Faulkner [...] as an archaic writer of American life [...] Isn't it rather a mythical reterritorialization about deterritorialized America? [...] How does one make oneself a body without organs, how does one make oneself a little territory, a life, a warmth, a childhood, in this American mess, in this whole mishmash spread out all over?' (Guattari).



or homogeneous systems, but of subtracting molar configurations and producing a variation within the immanence that is generated: 'Subtract and place in variation, remove and place in variation: a single operation' (ibid, p.104). By reversing geographical directions through the 'American rhizome', these elements of variation and subtraction allow Deleuze and Guattari to map the continuous fluxes in the West. Thus, the West is privileged in *Capitalism and Schizophrenia* due to the possibilities it generates within its own deterritorialization of directions. Being '[...] the pivot point and mechanism of reversal' (ibid, p.19), the West is continuously remapping its own designated limits and creating endless frontiers for minoritarian becomings, a process of endless 'creation'. Moreover, the West's relationship to Europe, according to Deleuze and Guattari, allows for the decoding of the Old World's recordings that implement boundaries through constants of expression.

The major and the minor mode are two different treatments of language, one of which consists in extracting constants from it, the other in placing it in continuous variation (ibid, p.106).

Without considering the machinic elements that create new heterogeneous possibilities, constants of expression level their own stratification onto minoritarian becomings. For instance, class consciousness does not allow for other configurations within the capitalist economy, other than defining itself by an acquired status. These processes have specific consequences to Deleuze and Guattari's analysis of the strata that designate a Universalization in advance, in particular the majoritarian levelling oppression as the basis of the capitalist world-economy. The issue for minorities, as well as minoritarian becomings, is that '[...] of smashing capitalism [...] of constituting a war machine capable of countering the world war machine by other means' (Deleuze & Guattari, *ATP*, p.472). It is a question of designating peripheral zones that are

captured by the Centre. It is also a question of 'tearing' molecular flows from power Centres that stratify desire. Whether this pragmatic approach consists of the writing-machine or the mapping of the peripheralization of the Third World, the 'tearing' is the machinic process that deterritorializes the exteriority of thought.<sup>10</sup> The 'revolutionary path' charts the elements of desire that traverse the body without organs. What is important to Deleuze and Guattari is the 'indexing of geographical directions' that constitute a movement to the periphery. Even though such movements may reterritorialize on themselves, it is still generating an assemblage that decodes the homogeneous apparatus of the strata. The 'directions' assemble antisystemic movements of resistance, a map of desire.

In conclusion, Deleuze and Guattari's affinity towards America, in particular the West, is found in the zone that resists identifying itself with arborescent roots. Their resistance to constructing an identity that places oppression as the underlying system of stratification, is found in their analysis of the West. Based on their critique, the identification with a universal consciousness in the proletariat never quite crosses the Atlantic to reterritorialize naked labour in America. By '[...] proceed[ing] both by internal exterminations and liquidations [...] and by successive waves of immigration from the outside' (Deleuze & Guattari, *ATP*, p.20), the 'American rhizome' is populated with masses that cannot be adequately appropriated within a universal

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<sup>10</sup>I am thinking of the questions posed by Deleuze and Guattari in their book on Kafka, where they stress the importance of minor language, and its struggle to 'tear' away from the organs of power that institute modes of subjective formations through libidinal investment: 'How many people today live in a language that is not their own? Or no longer, or not yet, even know their own and know poorly the major language that they are forced to serve? This is the problem of immigrants, and especially of their children, the problem of minorities, the problem of a minor literature, but also a problem for all of us: how to tear a minor literature away from its own language, allowing it to challenge the language and making it follow a sober revolutionary path? How to become a nomad and an immigrant and a gypsy in relation to one's own language?' (*K*, p.19).

consciousness. Masses distribute desire through the circulation of flows that are continuously on the cusp of the twin process of deterritorialization and reterritorialization. The importance of antisystemic movements of resistance lies precisely in their molecular compositions that do not specifically identify with socio-economic classes in the capitalist world-economy. It is essential to uncover the strata that bind desiring-production to particular layers in the economy, as opposed to specifying a class (proletariat) that is being oppressed. To allocate the latter, namely class consciousness, as the component that will destratify the capitalist system, only leads us back into the systemic manipulation of the strata. It is precisely in finding the cracks within the homogeneous system that will allow the minoritarian the possibility of challenging its present axiom configuration in the world-economy. 'We are referring [...] to the coexistence and inseparability of that which the system conjugates, and that which never ceases to escape it following lines of flight that are themselves connectable' (Deleuze & Guattari, *ATP*, p.473). It is only through the medium of the minor do we get the full apparatus of capture that is utilized to ward off opposition from within. It is not a power acquisition that the minor is seeking out by infiltrating the State's formation. It is rather a question of destratifying the assemblages coded by the State and creating a new line of becoming: '[...] a pure becoming of minorities' (ibid, p.471).<sup>11</sup>

A social field is always animated by all kinds of movements of decoding and deterritorialization affecting "masses" and operating at different speeds and paces. *These are not contradictions but escapes* (Deleuze & Guattari, *ATP*, p.220; emphasis added).

These *movements* intersect at various points throughout the channels demarcated by

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<sup>11</sup>'George Jackson wrote from prison: "It may be that I am fleeing, but throughout my flight, I am searching for a weapon"' (Deleuze & Parnet, *DIA*, p.36).



the myriad layers of capitalism.

America presents us with a perspective on the world that cannot be entirely gauged by European thought that designates an acquired 'status' through a universal consciousness. As this study has elucidated, America is negotiating its internal relations by remapping its demographics to accommodate Third Worlds. Thus, there are continuous movements of deterritorialization (and reterritorialization) that open up layers of the strata to minoritarian becomings. This is not to suggest that America does not reterritorialize by recoding masses back into the strata, but the possibilities to challenge the homogeneous tiers are always present. Deleuze and Guattari's emphasis on America stems from the minoritarian possibilities that are always looming, especially in the West. (Shakur's becoming-*monstrosity* is such an example). The peripheralization of the minority in the capitalist world-economy cannot be appropriated within a matrix of class consciousness that defines desire through a constant. Geopolitics is the medium by which we can map the deterritorializing flows that traverse the body without organs, resisting the axiomatized apparatus of capture, producing minoritarian becomings through micropolitics, and creating heterogeneous interactions that would otherwise be stratified within the matrix of the capitalist world-economy.

*Philosophy is a geophilosophy in precisely the same way that history is a geohistory from Braudel's point of view.*

*Machines are always singular keys that open or close an assemblage, a territory.*

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# Tables

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Table I

	<b>Deterritorialization</b>	<b>Immanence (Partial) Molecular</b>	<b>Transcendence/Territorialization (Global) Molarization</b>
<b>Connective</b> (libido/flow)	Production	Assemblage	Territorial Production
<b>Disjunctive</b> (numen/code)	Distribution	Distinction	Despotism
<b>Conjunctive</b> (voluptas/ intensity)	Consumption	Identification	Capitalism

Note: Territorialization and deterritorialization do not presuppose a machine. Anything can be deterritorialized and reterritorialized, as long as it is able to exhibit a preferential localization.

The process of coding and decoding *does* presuppose a machine: only a machine can code or decode. Coding and decoding presuppose a territory because the machine foresees a delimitation of a field. Territory is the limit for the system of stratification.

The body without organs is the nexus of exchange for coding. The Earth is the body without organs that codes and is plugged into all types and formations.



**Table II**

## Share of World Economic Regions and Countries in World Output

GDP at international Billions prices and equivalence of US\$ of purchasing power in 1980	<u>Structure in %</u>				
	1986	1967	1973	1980	1986
<b>China</b>	<b>1,167.2</b>	<b>3.8</b>	<b>4.6</b>	<b>5.4</b>	<b>7.8</b>
UK	530.1	4.8	4.3	3.7	3.5
France	517.3	3.8	3.8	3.7	3.4
Italy	136.8	1.1	1.1	1	0.9
Japan	1,160.6	5.8	7.2	7.4	7.7
Soviet Union	1,475.0	11	10.8	10.3	9.8

## Classification of World Regions and Countries According to Their Performance in Manufacturing Exports in 1967-86

(in 1/1000 parts of world trade)	1973/67	1980/73	1986/80
<b>China</b>	<b>- 0.6</b>	<b>0.5</b>	<b>4.2</b>
UK	-17.8	2.0	-13.1
France	2.5	-3.0	- 4.4
Italy	- 8.7	4.9	4.4
Japan	15.6	9.0	10.4
Canada	- 5.4	-4.3	- 3.4

Source: CEPII, CHELEM data base on international trade, 1989.

Paris-based Centre d'Etudes Prospectives et d'Informations Internationales. And the organization's data bank, Comptes Harmonises sur les Echanges et l'economie Mondiale (Lafay & Herzog, *CIF*).

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